Record of Christian Work

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Brief American Notes. The watchword of the *Titanic*—**"Women and children first"**—has a new application if we are to believe the Press Service of the National Child Labor Committee. This states that there are at least two counties in North Carolina where men work ten hours daily in the mills and the women and children eleven.

"At two different places I saw women and children going to work at 6 a.m.," writes a correspondent. "There were scores of them. Just one hour after I saw the men going to work. They came from practically the same community."

According to the Census Bureau Bulletin of Manufactures, 1 in 10 of all wage-workers in cotton manufacture is **under 16 years of age.** There are 40,221 under sixteen in this industry, 11,111 in hosiery and knitting mills, 9942 in woolen and felt industries, 8143 in silk factories, 11,035 in canning industries, and 78,951 in 77 other forms of manufacturing.

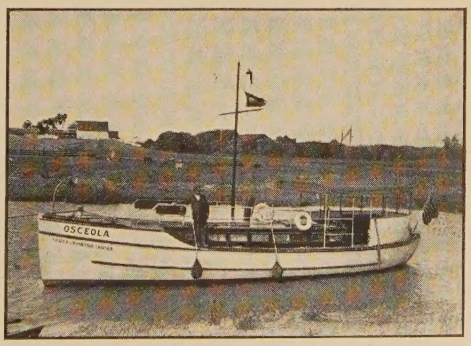
There are **nearly 1400 Latin-Americans in attendance on universities in the United States.** Dr. Rua, professor of biology in the University of Buenos Aires, has been visiting among them with the purpose of interesting them in the Christian life.

There are **56,000 nuns of the Roman Church in the United States.** They conduct 70 academies for girls, 285 orphan asylums, 100 homes for the aged, 300 hospitals, and several hundred insane and foundling asylums, protectories, reformatories and parochial schools.

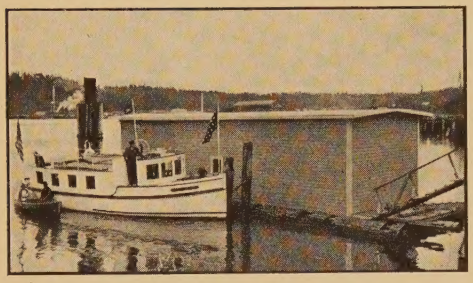
The following illustration of the immense **responsibilities which immigration is imposing** on us comes from Worcester, Mass. In this one city, writes the Rev. Gaetano Lisi, there are more than 6000 Italians. For their religious care exist an Italian Catholic Church and an Italian Baptist Mission. The average attendance at both places is not more than 100, that is, less than ½% of the whole Italian population.

Mrs. Daniel Butterfield, widow of the late General Butterfield, has left by will a residuary estate, the value of which may reach $2,000,000. This is to be administered through the Woman's Auxiliary of the Army and Navy Branch of the Y. M. C. A., of which Mrs. Finley Shepard is president. The income will make possible a very great extension of secretarial work, both at army posts and on battleships, and in this way will greatly help to relieve the problem of chaplaincies for the service, which is now so pressing.

A colportage cruiser, the *Osceola*, has been constructed to visit the towns and cities of San Francisco Bay from Petaluma nearly up to San José. It will also travel the Sacramento River to the north as far as Red Bluff, and the San Joaquin River to the neighborhood of Fresno. Its principal immediate point of visitation will be the so-called "Netherlands," the garden spot of Northern California—a region cut up with navigable canals of some 600 miles in total length. These "Netherlands"



The *Osceola*.



The *Life Line.*

canals have dykes 20 feet in height on either side. The land is under intensive cultivation. Thousands of Italians, Portuguese, Chinese, Japanese and Americans are farming here with few or no religious privileges. The *Osceola* is owned and operated by the Missionary Department of the American Baptist Publication Society. Under the same auspices the colportage cruiser *Life Line* operates in Oregon, and the *Robert G. Seymour*—to build which the fund has just been completed—will travel presently in the waters of Puget Sound.

Mr. Warren, secretary for church building for the Southern Baptists, asserts that 6500 **Baptist churches in the South** have either not yet built their houses of worship or occupy church buildings in a state of extreme disrepair. The majority of these are in Texas, Missouri, Oklahoma and Arkansas.

From a Bulletin of the University of California comes the delightful news that **a course is being given on the Alcohol Problem** by Professors Kofoid, Reed, Peixotto, Rugh, Holmes and others. This deals with Alcohol and Heredity, The Physiological Effects of Alcoholism, Alcohol and Public Health, Alcohol and Politics, Alcohol and Poverty, etc., and students taking it are given credit as for courses in economics, mathematics or any other branches. A long row of German universities already offer similar courses—Giessen, Berlin, Tuebingen, Heidelberg, Vienna among others—and we may expect in the near future a general movement in this direction in American universities and colleges. Such a development will immensely strengthen temperance instruction in the public schools and contribute powerfully to the final and permanent de-alcoholization of our nation.

New Rochelle, once the chief Huguenot center in America, has been celebrating its 225th anniversary. The Huguenot banner, white with golden *fleurs-de-lis,* floated bravely again in the ancient town. At the public celebration the opening prayer was made by a Protestant pastor, the closing benediction by a Roman Catholic priest. Chief Justice Keogh, himself a Catholic, gave a garden party. At this Mr. Bourke Cockran spoke in glowing eulogy of the Huguenots who, in the face of bitter Bourbon persecution, remained true to conscience and conviction.

The **$4,000,000 fund** which the Young Men's and Young Women's Christian Associations in New York City recently set out to raise for their work in Manhattan and the Bronx, has been more than completed—the amount reaching $4,052,501.

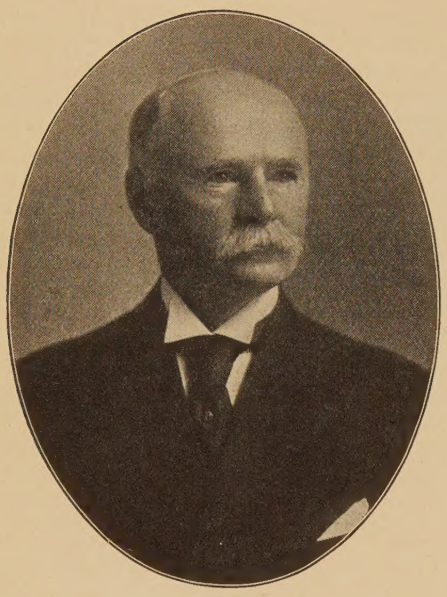
The **Evangelistic Committee of New York City** operated last summer 10 tent centers, 36 shop meeting centers and 95 open-air centers. Italians, Poles, Russians, Rumanians, Bohemians, Germans and Chinese have had the Gospel preached to them. At the Carnegie Hall meeting, which closed the campaign, Dr. Arthur Smith exhibited a murderous dirk that had been handed over to him by an Italian with the remark: "Since I now belong to Jesus Christ I won't need this any more." All engaged in these services declare that it is easier than ever to preach Christ in the streets and that the people respond better than ever. A daily Bible class for business men is to be established in the neighborhood of Wall Street, and a movement is also on foot to institute a league of 5000 laymen to carry on evangelistic work throughout the year.

Evangelistic services at Coney Island conducted by the Brooklyn city mission last summer were attended by large audiences, 80% of whom were Jews. Seventeen hundred Bibles and portions were distributed, besides great numbers of copies of the Gospel of Matthew in Yiddish. About 300 conversions were reported.

The report of the Vacation Bible Schools for the summer of 1913 shows an admirable statistical leap forward. These schools have been organized in 34 cities. The number of teachers, which was 70 in 1907 and 707 in 1912, reached 1003 in 1913; of children, 5083 in 1907, 38,306 in 1912, and 50,522 in 1913. In the same period the number of schools has passed from 19 to 215. One dollar provides a child for 6 weeks in the summer with daily manual, moral-religious, and musical training in a cool church building, together with recreation. The children themselves contributed 35,000 pennies to the treasury of the national association, for extension in 1914. The diversities of race in these schools can be illustrated by those in and about Boston. The Vassar College school at the North End was Italian; the South End school, Syrian; the Cambridge school, almost wholly negro. At New Bedford children of Armenian and Portuguese mill hands predominated; at Lowell, Greeks, under the fortunate guidance of a Greek graduate of Mount Holyoke. There was a Mother's Day—a happy inspiration—and a "Commencement," at the Dudley Street Church in Roxbury, which gathered together over 1000 children grouped about the school flags and bringing their exhibits of work done.

The New York Christian Home for Intemperate Men at **"Chester Crest,"** Mount Vernon, N. Y., recently celebrated its thirty-sixth anniversary. Since its inception more than 10,500 unfortunate men have been received. In this Home no drugs are employed to "cure" the habit. The board of directors and the resident manager believe that the drinking man can only be healed through the power of the living Christ. Mr. George S. Avery, the guiding spirit in this noble work for God and humanity, believes there is good in every man no matter how long he has been steeped in sin, and this good that lies "sleeping, but not dead," even in the most wayward natures, he understands how to bring to the surface and develop, until the man's spiritual nature so long dormant is aroused and he yearns for higher things.

CHESTER CREST.



MR. GEORGE S. AVERY.

Mr. Avery is a true type of the man's Christian. The Godless person revises his opinion of the religious life when he has before him such a striking example of the joy of Christian service. There must be something in a faith which makes a man so energetic, enthusiastic and cheery, and who seems to get so much out of life.

Under the personal direction and supervision of the manager the farm at Mount Vernon has become one of the show places. Last year's report shows that nearly 10,000 quarts of milk, 16,800 eggs, 700 lbs. of dressed poultry and every kind of vegetable used in the Home were produced on the place.

Correction. The entire profits of the Methodist Book Concern go to the support of superannuated ministers and not, as was stated, to missions. This is the law of the American Methodist Church.

Ecclesiastical Electioneering in South America. Mr. A. M. Allen sends us an accurate translation of posters exhibited on the street corners of Bogota, Colombia, on the eve of a recent election. It represents a South American device for "dishing the Whigs."

"Horrible Profanation!

"Citizens, cease to recognize Liberalism. Telegram received. Yesterday there arrived an image of the most Holy Virgin of Chaquinquira, accompanied by a large concourse of people. It came to collect money for the solemn feast of coronation. Last night one or more scapegraces penetrated into the church of Santo Domingo, where the divine lady was housed, and smeared the holy image with oil and soot, disfiguring it and placing above it the letters A. R. Four times did they slash her and the holy child in the face. The Christian community is deeply moved, weeps in consternation and will yet protest against the stupid, savage, criminal, and sacrilegious outrage against the most holy Maria, her sacred son and the national religious sentiments.

(Signed) JULIO BRETON.

"NOTE.—The one who signs is one of the best and most noted gentlemen of Santander. People of Colombia! What will become of the church, the fatherland and Christian civilization should the liberals or republicans triumph in the elections for members of Congress and President?"—*Press of the Catholic Crusade.*

A Y. M. C. A. Laundryman. The Y. M. C. A. has entered Constantinople. A committee of 19 directors has been formed to care for the new organization. On it are 5 Americans, 4 Englishmen, 5 Armenians and 5 Greeks. Five Germans are also expected to serve. Among the members are bankers, lawyers, doctors, missionaries, business men, a professor, an architect, an editor, the American consul general and the British vice consul.

The Y. M. C. A. secretary is an emergency man wherever found and the one in the Turkish capital is no exception. The war in the Balkans put a period for the time being to the work of organization, so our secretary turned to Red Cross work in the Tish Kishla barracks among the 1500 wounded, assisting in the operating room, the wards, and as chief surgeon's interpreter:

"What I consider my greatest service," he writes in *Foreign Mail,* "was employment not ordinarily thought of in connection with a military barrack hospital.

Inadequate laundry service was the cause of much suffering and greatly hindered the work. Only a few women were engaged. Great stacks of soiled linen increased with the days. Major Ford, our surgeon, the secretary of the American Embassy, and myself offered, in addition to looking after the wards, to do the laundrying for the barracks. The offer was accepted. We went into the laundry ourselves, made racks and tables, sorted over all the clothes, and finally got everything off the floor. We hired 20 women, gave them wringers, made a furnace with three large boilers for boiling the clothes, and for over two months personally superintended the work and paid the bills. During this time we turned out over 20,000 pieces of clean linen and incidentally were dubbed 'The washerwomen of Tish Kishla.' In justice to the Turks, however, I ought to say they were really grateful for what we did and showed their appreciation by honoring us with royal decorations. Mine is the Third Order of the Mejidieh.

"It is difficult to say how much direct bearing my work in the barracks will have on the Association. It certainly helped me in the use of the language and gave a most unusual opportunity to study the people among whom I am to work. Sometimes I had a chance to speak about the higher things of life and to put a copy of the New Testament or of a Gospel in the hands of a soldier. I always found the men ready, I ought to say eager, to hear the Gospel story. The thing which counted most for the Kingdom was not what we said, but what they saw us do. For the secret of the final success of Christian work among Moslems was suggested, I think, when a Moslem friend of mine said, in speaking of a mutual friend: 'If all the Christians lived such a life everyone would want to become a Christian.'"

Evidently the traditions of Cyrus Hamlin's bakery of the Crimean days are being upheld on the Golden Horn.

A Needy Field. Baron Nicolay gives in the *National Student* a sad picture of Russian academic life. Suicide among students and schoolboys increases by leaps and bounds. In 1902, 10 cases were registered; in 1903, 18; in 1904, 20; in 1905, 53; in 1906, 71; in 1907, 114; in 1908, 160; in 1909, 237. These painful statistics are attributed to three causes: loneliness, unhygienic living and moral despair. Russians are exceedingly companionable, but the government, ever fearful of revolutionary propaganda, suppresses student societies. The result is isolation and depression in the student body. Russian students are, furthermore, extremely poor. Many cannot afford to have a dinner every day. They are forced to take up tutoring—wretchedly paid—in addition to their regular work, and as a consequence of undernutrition and overstudy, nervous breakdown and consumption are common. Interest in wholesome exercise and sport have never been awakened and knowledge of hygiene is exceedingly elementary. Lastly, the moral state of the Russian student class is, according to Baron Nicolay, little short of bankruptcy. "I do not think that three men in a thousand have read through the New Testament." But of materialist and anti-Christian literature there is a surfeit. The clergy of the state church are looked upon, and that rightly, as the support of autocracy. For this reason they are hated by students. The services of the church are meaningless ritual for the mass of unbelieving persons and there are rarely sermons to instruct and inform congregations.

To assist this great body of neglected and disheartened young men and young women, Christian Student Associations are being formed. The initial impulse has come from the Student Volunteer Movement and especially through meetings of Miss Ruth Rouse, Mr. Sherwood Eddy and Baron Nicolay.

"Without any exaggeration we can say that these Associations are the only agency in Russia to help students spiritually. The church can't, the professors don't, so we have an indispensable, great task to fill."

The students connected with these *Kroojoks* (circles) are greatly attached to them. Regular ones are in operation in St. Petersburg, Lesnoe, Moscow, Kieff, Dorpat and Riga. The Holy Synod, with its unerring instinct for evil, has decided by vote that such undenominational work is not to be permitted. Clerical newspapers report gross slanders concerning it and attack it violently. Yet, though out of regard to the clergy the study circles are not officially permitted, they are tolerated by the government. "We are hanging on a thread, but as long as God holds that thread we are safe." If leaders could be found, circles would be quickly organized in the universities of Warsaw, Saraloff, Kazan, and Tomsk, since there is a notable

responsiveness among the students to this form of approach.

"There is less confidence in religious negation than formerly. Many seem eager to believe when spiritual truths are presented reasonably and convincingly. No longer are Christian workers suspected of being salaried by the government to keep the student army from politics or accused of being 'accomplices of the clergy.'"

Fruits of the Work. Baron Nicolay sums up certain results as follows:

"On the day of prayer this year we had some remarkable experiences. An address was given by one of our former members in a large hall in St. Petersburg. Some 700 men and women students listened with the closest attention, and when we asked those who wished to get into closer touch with us to give their names and addresses, we got about 230. This term, 40 new men were enrolled in Bible circles in St. Petersburg, and quite a number of women. In Moscow we had the same experience on a slightly smaller scale and got about 140 names and addresses. In Dorpat, an eleven days' visit of one of our members resulted in 5 Bible circles being formed—representing 5 nationalities: Russians, Esthonians, Germans, Armenians and Roman Catholic Lithuanians. We are happy to see that our interdenominational principles allow us to 'exclude none' and to unite in Bible study and work various nationalities and creeds. Several Jews have taken part in our Bible circles, and in Moscow even a Mohammedan woman.

"Students who have been helped by us carry their influence to their homes. A woman student from Moscow who came to a personal faith in Christ in the *Kroojok* of that town comes from an infidel home. Both her father and brother are priests, and yet—without faith. 'Do you not find it hard to return to your infidel home?' she was asked. 'No,' said she, 'at home they envy me.' Some of our new men in St. Petersburg are mountaineers of the Ossetin tribe from the Caucasus. They told me how this summer they would form Bible circles at home with our handbooks, and do active Christian work among their people. Armenian students in Dorpat said the same.

"Some of our former members are now schoolmasters and schoolmistresses and are continuing our line of work among the pupils of their *gymnasia.* One chose to be master of a rural school and very soon formed a Bible circle of schoolmistresses and changed the whole spirit of the village in which he lives.

"Our literature is being read in some of the remotest parts of the Empire, our periodical, the *Student Listnok,* going as far as Eastern Siberia. Greek Orthodox churchmen will not read matter issued by Russian Protestants, and the latter won't read church publications, but both read our neutral literature. We have even heard of Greek Orthodox priests using our Bible study handbooks and forming Bible study classes on our lines with their pupils in some government schools (*gymnasia*). During 10 years our association has by God's grace slowly worked itself onward. It has now taken root as an organized national movement."

"Until this day remaineth the same vail untaken away." The Berlin political economist, Prof. Dr. Oppenheimer, has been visiting Palestine. He calls attention to the strategic character of the land's present situation. Through it will ultimately pass the railway binding the Cape-to-Cairo route, by the way of Constantinople, with London. Past its doors will run the new Bagdad railway by which one can travel from Lisbon to India. This corner of the Levant cannot, therefore, long remain in a condition of barbarism.

"Europe is pressing it from the south, for Egypt is to-day, thanks to English administration, a European land. It will soon press in from the north, for the fires of the terrific Balkan war will transform the whole of Turkey. Then the geographical situation which made of Palestine, in the warring ages of antiquity, the great bridge between the battlefields of the earlier powers, will, in a more peaceful time, make the little land the transfer station, the center of commerce for the industrial great powers."

He predicts for the Lake of Tiberias a future as rest and recreation place for the international public, as Egypt and the Riviera are to-day.

"There one can find water-sport in all its forms, motor-boat and sailing regattas, excellent fishing, opportunities for riding with horses gentle as lambs and swift as falcons, hunting of rarest sort, a few hours away—antelopes, foxes, panthers, herons. Turf sport, golf and cricket, too! On the north side of the sea, not far from Medschdel, are mountain walls on which the boldest and most impassioned climber can find satisfaction. And when the main road to the north is built, two hours by automobile will bring one to Hermon on whose slopes one can enjoy the most splendid *ski* tours. Where in the world can one find such a combination, and that close on the great international route between England and India? Nothing is lacking to draw

into this little Paradise streams of tourist gold but peace, order and the disappearance of the *régime* of *Pasha* and *baksheesh*."

The shores of Galilee with their priceless, tender memories to be a loafing-place for European sportsmen and golfers! And this Jewish thinker is actually enthusiastic over the prospect! Then he goes on to quote the speech of a Poale-Zion colonial leader, Kaplansky. Pointing to the white houses of Nazareth, framed in green, the latter said:

"For two thousand years millions have believed that the salvation of the world came thence. Must not our hearts beat faster, brothers, when we think that in another sense the prophecy will come true; that it is possible that salvation will come from the plains below Nazareth?" (i.e. from the prospective Jewish state.)

The Monks of Athos. The *Orient* tells a curious story which might well have been taken out of the history of Egyptian monasticism of the fourth century. Its *mise en scène* is the Holy Mountain Athos where 7000 Orthodox monks live in twenty monasteries, and where no woman is allowed even to set foot. The greatest of these monasteries is the rich Russian foundation of St. Panteleimon. A former officer of a Russian guard regiment, a certain Anthony Voulotovitch, hit upon the idea that the name itself of Jesus was Divine, and succeeded in bringing over to his way of thinking the most of his fellow monks. The prior of St. Panteleimon, however, dissented and was expelled. He hurried to St. Petersburg boiling with complaints of unjust treatment.

The Holy Synod took up the case and after five months of consideration declared that the Holy Name, under the spirit of revelation, is Deity itself. This would seem very like the conclusion of the Athos monks, but evidently it is not so, for an Archbishop Nikon was sent to Athos in a Russian warship to bring the monks to their theological senses and to unquestioned orthodoxy. Soldiers with fixed bayonets were marched to St. Panteleimon. The monks set the bells a-clanging and advanced towards the soldiers crying: "Kill us for the name of Jesus." After a little, 600 or more were gathered together, packed in the troopship *Kherson* and carried to Odessa. They have there been put on trial. Some have been distributed among the various Russian monasteries; others have been reprimanded and sent back to Athos. The end of the incident, however, seems not in sight.

Religionless Ethics. The growth of juvenile crime in France is alarming "the thoughtful." One of their organizations, the League for Moral Education, is offering prizes amounting to *fr.* 15,000 for the best manual of morals to be used for children of from ten to twelve years in the public schools. This is to be religionless, chemically free from "expressions favoring or opposing religious beliefs." The judges are men of eminence in contemporary French life—Ribot, Lavisse, Boutreux, Bourgeois, Gide, Ch. Wagner, Faguet, Delbos. A religionless ethic seems *a priori* reasonable enough, but we are not aware of any period or occasion in history where it has worked out satisfactory results.

Paul Hyacinthe Loyson—son of the famous *Père* Hyacinthe and an American mother who was in early life a Baptist, but who passed in later life through various forms of Romanism—has written a play called "The Apostles" which has had a great success at the *Odéon*. In this, Loyson, freethinker though he is, depicts the disastrous consequences of the contemporary atheism in the moral break-up of the French youth. Writing of his play in *Les Droits de l'Homme,* he confesses the inadequacy of mere moral instruction:

"What a frail barrier is the poor page of the school manual (of ethics) against the pressure of brutal instincts in each generation of children, in each barbarian invasion of little ones! We have done everything for the brain: nothing for the conscience."

It is stated that in certain quarters of Paris very many parents are taking their children from the religionless state schools to put them again in Romanist ones. This tendency is, of course, being encouraged in every possible way by the clerical press. The *Croix,* for example, has made great capital of a document signed by a murderer attributing his crime to his training in the state schools. The *Croix* added surreptitiously: "See what the lay school has taught us." The *Matin* exposed the pious

fraud with a photographic reproduction of the letter. This criminal, as a matter of fact, had had his first instruction in a church school. It is a desperate choice—that between no religion at all and that of the parochial school!

Brief Notes from Abroad.

Dr. Marco Lecco, professor of chemistry in the University of Belgrade, himself Servian and member of the Orthodox Church, is leader of a weekly Bible circle among Servian students which is at present engaged in a careful study of the Epistle to the Romans. Dr. Lecco is an ardent leader in Christian Association work.

A Samaritan lawyer published in the Hebrew paper, *Hacheruth,* an interesting article about his people in their present condition. There are **a considerable number of Samaritans in Palestine, Egypt and Aleppo.** Nablus (Shechem) was formerly their chief center and today there are about 150 still living there. They are intellectually very much neglected. Their priests have, as their chief occupation, the sale of genuine and counterfeit MSS. With the instruction of the young they concern themselves very little. The author of the article appeals to the Jews to open a school at Nablus to train the adolescent Samaritans into thoroughgoing Jews "since the old quarrels between Jews and Samaritans have no longer either sense or justification."

An interesting glimpse into the moral tendencies of contemporary German socialism is afforded by the **discussions concerning the proposed Gebärstreik** (organized movement against having children). A considerable section of the party insists that the best way of combating capitalism and militarism is to refuse to bring children into the world to serve as workers in factories and as "bullet meat" in the army. Stimulated decline in birth rate is alleged to be a revolutionary weapon of the first value. Others, among them Wurm and Rosa Luxemburg, contend that, while this policy would undoubtedly injure the powers that be, it would at the same time be suicide for the Socialist party. To which retort comes the logical counter-retort: "But why should we concern ourselves with the future anyway?"

We have repeatedly bitter illustrations of **the pass to which drink brings men and women.** Thus in a German exchange we read recently of a Silesian laborer who actually cut the hair from his dead wife's head before the funeral and sold it for spirits. But even this case is surpassed by one which Mlle. de Laveleye related at one of the sections of the International Anti-Alcohol Congress in Milan last September. Mlle. de Laveleye, who is the daughter of the famous Belgium political economist of the last generation, M. Emile de Laveleye, is, as her father, an earnest Protestant. She is also active in anti-alcohol propaganda. In speaking of the lengths to which those bound in the chains of alcoholism will go to get drink she narrated the story of a woman in Liége whose child had been operated on by tracheotomy. A silver tube was placed in the throat. This the mother abstracted and bartered for gin. Her child died.

The fiftieth anniversary of organized Sunday school work in Germany was celebrated in 1913. The Rhenish Union for Children's Services and Sunday Schools issued a tract in honor of the event, in which occur the following words from Pastor Schneller, the *doyen* of German missions in Palestine:

"He who goes to the Sunday school as a child gets a blessing from the Lord. I no longer remember what we said and heard there, and the prayers that were there offered. But our souls were early given an upward bent, and I feel today how my heart was warmed. And this warmth has continued on as a well-heated stove holds the warmth through the night—on through the nights of my life."

The Young Men's Christian Association in Hamburg has, for several years past, organized evangelization meetings in St. Peter's Church. The speaker has been the earnest and eloquent Pastor Le Seur, and on certain Sundays the church has been so crowded that the address has had to be repeated directly afterwards to a waiting audience in the neighboring St. James' Church. This winter Pastor Le Seur was again engaged and request was made to the

church authorities for the use of St. Michael's, a considerably larger building. This was, to the great astonishment of everybody, refused in spite of the fact that the Association offered to pay all the expenses of the meetings. This refusal was followed by the barring of St. Peter's Church to evangelistic meetings, although no complaint had been previously made of them in any way. The Hamburg state church is drenched with rationalism, and hardly veiled unbelief has free course in certain of its pulpits. The consequence is a group of nigh empty churches. The people and the Gospel have had to go to a public hall.

Pastor Dennert describes in *Licht and Leben* the **extent to which Judaism controls the press of Germany.** The leading journals have passed into their power and frequently when this is not so Jews sit in the editorial chairs as in the case of *Vorwaerts,* the Socialist organ. The Jewish firm, Mosse, has rented the advertising space in 65 newspapers and by contracts is in close relations with more than 4000 larger newspapers and magazines! Jews have further organized literary bureaus which provide the little papers with prepared matter concerning daily events. The point of view is Jewish. The trade journals, too, are largely in Jewish hands and everything touching on the dangerous influence of Judaism is excised. Thus, when a Jewish firm some years ago drove up the price of rye from 150 *marks* to 280 *marks* and cleared thereby 15,000,000 *marks,* no notice was taken of the event in the Jew-controlled and Socialist papers.

Pastor Simon Stephanoff of Moscow, a merchant of large means who has abandoned business life to devote himself to evangelism, has adopted the following as one method of reaching people usually inaccessible. He has given into a phonograph an address presenting in simple terms the essentials of salvation, and has put the resulting discs on sale. These are readily sold and are used in hotels, private houses and *cafés.*

The Prince of Wied, **the prospective ruler of Albania,** is a Lutheran, as is also his wife. He is said to be an admirer of the Salvation Army. His present estates lie in the neighborhood of Cologne.

According to R. V. Ihering, the author of an important work on prehistoric peoples, the Phœnicians, who were the greatest mariners of antiquity, had no compasses, but employed in the place of them trained doves to determine the direction of land. Releasing one such they watched it rise, soar, and, if it observed traces of land, disappear in that direction. Otherwise it would return to the ship. This **agrees with the account in Genesis of Noah's dove.**

In 1913 the **Salvation Army in England sent out a party of 102 officers** for service in India, the Dutch Indies, Korea, Japan, Canada, South Africa, New Zealand, South America, Holland, France, Malta and Gibraltar. This is the largest group ever despatched. Seventy-four were destined for India.

THE MISSION FIELD.

Allahabad Christian College, India,
November 1, 1913.

The following letter, which has just reached us, is from a former student of Mount Hermon:

Dear Mr. Moody:—I have just returned from the **Christian Students' Camp of the United Provinces of Agra and Oudh,** held at Fatehpur. There were about forty students present. The whole conference was managed by Indian undergraduates or very recent graduates. The chairman of the meetings was a prominent Indian Christian layman. The speakers were chosen by the students. The conference was a great success, more full of promise and prophecy than any other meeting I have attended in India. The burden of it was that India might be saved. Men were found willing to give up all for the cause of Christ, as so many young men have done at Northfield and other American conferences. There was a complete absence of that willingness to turn over the evangelization of India to the for-

eign missionary, that to those who have labored and prayed that God would take of the youth of this land to win it for Himself was deeply significant.

Of course things were not done as we would have done them, but they were done. The fire and glow of devotion to Christ were there. But what would Northfield students think of breakfast at 2 p.m. when the programme called for it at 11 a.m.? Yet I heard no word of complaint or even of surprise, though I testify that my own inner man raised grave questionings. I soon came to see that the time-table was merely a concession to Western ideas—everything was done and all were present at meetings without regard to scheduled time.

As I sat in this conference, my heart very full of gratitude to God for what He had led mine eyes to see, memory took me back to the first student camp held in these provinces ten years ago at Etawah. There everything was done by the foreign missionary; only about a dozen undergraduates were present. In all the colleges of the provinces not more than twenty could have been found. To-day our own college has more Christian undergraduates on its roll than were then to be found in all the colleges. To-day about eighty Christian young men are pursuing courses of study in the colleges of this part of India.

Of the dozen of ten years ago almost all are now occupying prominent positions in the Christian community and doing great service in the extension of Christ's Kingdom in India. One is Chitamber of Lucknow, whom many in America met at the Washington, D. C., Sunday school conference, now pastor of the Hindustani church and in great demand as a conference leader,—a man who has power with God, who is leading young men to give themselves to Christian service. Another is Mukerjee, secretary of the North India Religious Book and Tract Society, who is doing a great service in getting together a Christian literature, useful, practical, Godward in its aspect. I could go on and tell of nearly every one of the twelve filling a place, conspicuous and important, and if of that dozen ten years ago so much has come, is it not encouraging to our faith to look forward another ten years and see what the forty will do? To us who have so often seemed to be plowing the sand God has showed that of His good promises not one thing has failed. His word has not returned unto Him void, but it has accomplished that whereunto He sent it, and thus we work on in glorious hope.

Sincerely,

SAM HIGGINBOTTOM.

Up from Slavery in India. We noticed the other day an appeal of the Pulayans of South India to the government for permission to walk on the highroads. Hitherto, it seems, these outcastes have been refused this apparently natural right by the haughty Brahmins. They were slaves of the soil until 1854 when they were nominally emancipated. Actually, however, they are at present, thanks to an oppressive system of usury, hardly more than slaves. In borrowing a few rupees they engage themselves to work for the creditor until the debt is paid, and if at death the debt still stands, their children are obliged to assume the obligation. They thus often work a lifetime for mere food, and are frequently beaten and treated with extreme cruelty. The Congregational Mission in South India has secured land for certain of these Pulayans who have become Christians. This has been cleared and planted with coffee, tea and bananas. Huts have been erected, together with a church and schoolhouse. The community now numbers 250—all of whom are regular in church attendance. Their life, materially and spiritually, is vastly better since they have become Christians. Their children are being educated and they themselves are independent of the Brahmins. Instead of humbly halting a quarter of a mile from a Brahminical temple to deposit their offerings of coin and cocoanuts—the priests not allowing them to come nearer—they are now fellow worshipers in the great army of Christ's freemen.

Favorable Reports from the Congo. The Rev. Mr. Wilkes has returned from a reconnaissance of the Congo Basin. He was delighted to observe the improved condition of the people. They are no longer compelled to spend the major part of their time in the dark, damp forest, searching for rubber. Many are now erecting substantial houses. Their villages are as a rule clean, and gardens well tilled. The people are everywhere much healthier looking than during the rubber *régime*. No company has any trading monopoly now. The population is much larger than was expected.

"Not the least hopeful sign nearly everywhere I went was the appearance of crowds of little children. 'Send us a teacher,' is the universal request. The people do not look with favor on the Romanist priests, and in places will not let Catholic teachers settle in their villages. 'We want the English and not Mompés (*Mon Père's*) people.' The priests are working in almost every district occupied by the Congo Balolo Mission, but I think I can safely say that they are making little progress. Their method is to distribute small metal discs to children in the villages or bits of dirty cloth—'pieces of Mary's dress' —to wear about the neck."

Mr. Wilkes recounts how he was met in the jungle by a native evangelist who invited him to speak to a party of 150 Ngombe people who were out on a hunting expedition. The service was held in camp amid the trophies of the chase, and when it was over the evangelist, with beaming face, brought forward four stalwart young fellows, explaining that these were the firstfruits of his teaching and the first in that tribe of the Ngombe to accept Christ.

"If they have hated me they will hate you." It stirs one's indignation to read of the malignity with which Christians are often treated by the surrounding heathen. The report of the American Board Mission in South India gives illustrations. In one village two high-caste men of some wealth became Christians. Shortly afterwards the Hindu community called a meeting and began to levy a tax all around, the money to be used for two purposes: the worship of the village idol and the expenses of a vulgar drama. The Christians were called upon to contribute, but refused. They declared that they needed their money to build a Christian church and to improve the morals of the community. They were ready to contribute as others did for street lights and public improvements, but for temples and for vulgar dramas they could not give. Having made violent threats, the Hindus left them. That very night there was a cry of "Fire," and the Christians rushed out to find their year's supply of fodder in flames. Though the loss was heavy and they know who did the deed, this trial has only made them the firmer.

Again, in the Melur pastorate there is a congregation made up of the hereditary serfs of the soil. In the past it has endured many and severe persecutions, but it has clung to its faith in spite of all. In January, Hindu neighbors concocted a case of sheep-stealing against them. They caught and bound the Christians, heaped indescribable indignities upon them, looted their houses and stores of grain, stole their fowls, and with the connivance of a hostile police inspector made them tramp through the sun and dust twenty miles to the jail in Melur. There the Christians were locked up for two months and their enemies permitted to stand outside the grated cell doors and jeer at them. A friendly Brahman lawyer, for many years a teacher in mission schools, defended them so ably that the magistrate had to dismiss the case as false. These Christians have endured their losses in silence and patience, although it was right after the harvest season when work was not in demand and their food supplies were gone. Some have gone elsewhere through fear or lack of subsistence.

In another village, a large congregation has grown up. The Hindus have been very jealous of the Christians and have sought ways to destroy them. Thus a Hindu claimed as his own a piece of land belonging to one of the Christians. Having bribed the mayor of the village, he entered upon the plot to take possession. When the Christian, accompanied by some of his friends, made a protest, the Hindu stepped to his cart, took out a large club and struck his own father over the head, causing a bad wound. He cried out that the Christians had done the deed and lodged a criminal complaint in the magistrate's court. The latter, who had been tampered with, heavily fined each one of the Christians. They appealed over his decision, but even in the higher court the fine was confirmed.

Further Inhumanities. The out-caste people throughout these parts, where so often the water is brackish, suffer much for good drinking water. Such people are not allowed to take water from the

common well, and the cost of digging one for themselves is prohibitive. So they suffer along from year to year. It is pitiful to see them sitting a few yards away from the only well of good water, watching the caste people draw for themselves and go away with it. Sometimes they have to sit for an hour or two before any will pour water into their pots so that they can go home to complete the cooking and go off to the fields for the day's labor. Mr. Wilson, a missionary in South India, describes native Christians appealing to him:

"'Please help us to water.' It was three o'clock and the heat was terrible. Yet these people, right in sight of fresh water, were refused it and could get it only from a filthy tank. Not one of them, however, suggested abandoning the faith, though this would have immediately given them the coveted privilege. Often hens and eggs are taken from Christians which means as much as the loss of live stock to an American farmer. Christians are often barred from pasturing their goats in the common pasture ground so that they have been obliged to sell their stock for an inconsiderable sum. When asked if they retaliated, they replied: 'No. Christ teaches us to endure. We held our ears lest we should be tempted to say something unworthy of Him.'"

Some of the bitterest of the persecutors are members of the Arya Somaj, reform Hindus whom Boston liberals have petted and flattered in the past. It is found that where the persecution is fiercest the increase of inquirers is greatest and that the quality of the new Christians is of the finest type.

Insuring in Two Religions. Mr. Rockey gives us in the *Moslem World* a thrilling account of the Moslem shrine of Saiyed Salar at Bairach, India. Something like a hundred thousand worshipers crowd to this place each year, about the twentieth of May. They come hundreds of miles, carrying fantastic banners of every size and construction, and attended with bands of music, singing the praise of their martyred saint, Saiyed Salar. Thousands of chickens are brought along as votive gifts. It is also the practice to cast coins at the gilded pinnacle of the shrine and not uncommonly $500 are presented in this way in copper *pices.* Bands of blind and crowds of lepers haunt the place with expectation of cure. The most striking thing, however, is, in Mr. Rockey's judgment, the fact that fully half the visitors to this Moslem shrine are not Moslems at all, but Hindus.

"They have exhausted every hope of salvation in the multitudinous rites of their own faith, or have lost confidence in leaders who have selfishly bled them. They doubt the efficacy of past worship; and in the fear that, having done everything so far commanded, they may still miss their salvation by refusing to do what their Moslem neighbors do, they, while holding with the grip of despairing hope to their own rites, practice those of this religion also. The Moslem does not worship the tomb and the trappings about it any more than we worship the pulpit, the altar, and the elements served there; but the idol-cursed Hindu that crowds and almost fights his way to the shrine, worships everything in sight. Thus many, many Hindus are being surely drawn into the Mohammedan net."

Brief Mission Notes. One of the effective preachers in the Methodist Mission in Cuba is **a certain Prospero Guerra,** who came from Spain in the days of General Weyler to battle for the continuance of Spanish rule. He fought at San Juan on the wrong side, in the 65th Cuban regiment, was later converted at Santiago, and has spent much time since then selling Scriptures. He has been in the ministry five years and reports a church of 88 members and 57 probationers.

The spirit of hostility to missions which once animated the British East India Company is still apparent in **Dutch colonial administration.** No government official is allowed to become a Christian if he wishes to retain his place. In Sarawak, missions to Moslems are forbidden by the Rajah. The Dutch government makes money grants for the erection of mosques, and its officials are usually present at their opening.

Chinese young women are increasingly drawn to **kindergarten work** as a womanly occupation which prepares for home life and gives training in the nurture of children. The Self-government Society in Su-chau, even before the

Revolution, arranged to educate four girls to open up work in that city. Numerous appeals for teachers are coming constantly to the Methodist Mission Training School in Su-chau. This mission has four kindergartens.

Swedish missionaries in China write that twenty years ago it was very difficult to sell Scriptures. The people declared that to read such books gave headaches, adding courteously: "You colporteurs smell so foully that even the wolves would not eat you." Now there is a great demand for reading matter and the sales of Bibles mount continuously. The only trouble at present is that novels translated from European languages are being sold in great quantities, which interferes somewhat with Scripture sales. From the **Kwang-chau Swedish Mission** it is reported that a group of officers have visited the missionaries and requested instruction for their wives. This is being given daily by the ladies of the Swedish Mission.

Federated Church Councils, or representative bodies, have been or are being formed in all the provinces of China, save Shen-si and Kan-su. The basis of representation differs. That of Hu-pei is a characteristic one, there being one Chinese and one foreign missionary for each organization in the province, together with an additional foreigner for every twenty-five foreign workers and an additional Chinese for every 500 adults in full membership. These councils emphasize truths held in common, promote united conferences for strengthening and increasing the spiritual life as well as union evangelistic meetings, seek to arrange a common designation on churches and chapels, encourage a mutual division of territory, the use of a common hymn book and the holding of a council meeting once a year. In some cases the provincial councils have undertaken religious surveys of the province. Inquiry proves that 90 per cent of the Protestant Missions in China favor church federation. It is expected that these provincial conferences will prove the basis for a national federated council.

Up to 1907 **the Miaos** were perhaps the most backward element in the population of Yunnan. Then came the great movement towards Christianity. The missionaries invented a phonetic alphabet, since the language had hitherto never been reduced to writing. Hardly six years have passed and yet a very large percentage of the Miao boys and girls can read and write both Miao and Chinese with considerable facility.

One hundred and thirty Chinese women took part in **The Tsining (Shantung) Women's Conference** this year, some coming as far as 60 miles in barrow or on foot. This conference was in many ways significant of the new spirit breathing through China. The speakers were women, "surpassing in eloquence and spirit the foreign women of the mission." Strong action was taken against foot-binding, 80 promising either to unbind themselves, or to induce others to unbind. There were discussions on "The Equal Authority of Husband and Wife," "Partiality Between Sons and Daughters," "The Duty of Sending Girls to School," "The Duty and Power of Women in Prayer," "Dedication of Children to the Lord," "Wearing Apparel," "Gossip," and "Cleanliness and Order in the House." The old fashion of engaging children in marriage came in for protest and derisory criticism. In short, the conference indicated the existence of a women's movement of the most salutary type. Each village represented was provided, for those unable to attend, with a list of the subjects discussed as a basis for a report of business transacted.

Romanized Chinese is being taught in some of the schools of the English Presbyterian church in China. It is vastly easier to learn than character Chinese and is, besides, a great help in the acquisition of English, which the Chinese are now everywhere anxious to learn.

The **fire of political passion** sometimes breaks out among the new Christians of Korea. Ah Ko, Korean student in Tokyo, urged his fellow Christians to join in Japanese Christian services. He pled with them to accept the *status quo* and, imitating the Scotch, to make of the united empire of Japan and Korea, the

Great Britain of the East. The answer to this pacific proposal was such a violent belaboring that the police had to interfere.

Koreans, out of their poverty, hire Christians, who have a gift of speech, to preach in the non-Christian villages. The missionary society of the Pyen-yang circuit supports a home evangelist and a missionary to China. It has a large number of preachers at work among the Koreans of Hawaii. **Sunday school effort in Korea** offers boundless opportunities. A missionary started, in falling snow, an open-air Sunday school service with 32 children he had collected out of the streets. Attendance at this service soon increased to 60. These were finally gathered into a twelve- by ten-foot hut built with a contribution from America. This building is now replaced by a brick one with tiled roof, the gift of Mr. Sprunt of Wilmington, N. C. The Sunday school in the slush has developed into a well-housed and well-conducted one with an average attendance of 80. There is a women's prayer meeting with 35 in attendance and a men's with 25. The day school of 32 members gives one hour and forty minutes daily to Bible study, catechism, song and prayer. All this is in a little village with a single Christian family! Five similar Sunday schools have grown up in villages near the Kwang-ju station. The total membership is 800. These are heathen children, the children of Christians being provided for in the local churches. In a single mission 1500 Korean heathen children are receiving Christian instruction who, fourteen months previous to the report we quote from, knew nothing of Christian life and death.

The Nipponophone Company of Tokyo is making **Gospel Song records for mission use.** Sixteen discs have already been issued—solos, quartettes, etc. The Japanese are very fond of them, and they are proving useful for instructing people, especially country people, in singing.

Mr. Hashihama, a former pastor and graduate of the Doshisha, carries on an **employment agency** which found work last year for 4356 persons. The Salvation Army and the Y. M. C. A. also conduct similar enterprises in Tokyo, Okayama and elsewhere.

A manifesto of 2500 graduates of the Higher Normal School, Tokyo, protests in its own name and in that of the 100,000 teachers of the Empire **against the importation of all sorts of radical ideas from Europe and America,** on the ground that the foundations of national morality are, in this way, being shaken. It also calls on the members of the upper strata, especially men in public life, to mend their ways and to constitute themselves fitting exemplars to the public at large.

THE LETTERS OF GASTON FROMMEL.

I.

The recently published letters of Gaston Frommel recall vividly the great loss which French Protestantism suffered in the early death of this brilliant evangelical thinker. He was a man of great equipment, keen mind, wide and sane philosophical culture, a realist to the finger tips. His literary style gives him an eminent place among the *Romande* writers—that group which includes such immortal names as Vinet, Amiel and Secrétan. But he is especially the continuator of his fellow townsman of Lausanne, Alexandre Vinet. There is the same depth, the same clarity, the same rapier flash of prose, the same evangelical honesty. One regrets that both master and disciple are not more read with us in seminary and pastor's study, for their writings carry—tonic as the air of the upper Alps—a Christian confidence which comes as much from a profound experimental knowledge of the deep things of Christ as from a profound familiarity with systems of thought. Auguste Sabatier, an arid intelligence with an essentially Christian point of view, has been translated and

exerts a more or less devitalizing influence on American theological opinion, but Gaston Frommel's rich and profound writings are practically unknown. As so often, so this time, the negative and destructive in European philosophical, theological and belletristic literature is imported overnight: the Christian positive has to wait for years.

Frommel was, as a youth, extraordinarily interested in animals, and when the time came for choosing a profession, started off to Karlsruhe to study veterinary surgery. But he was destined for other things. When in later years he was inducted into the pastorate of the church at Nonancourt, he described in striking phrases that which led to the radical change in his course of life. This testimony is undoubtedly of great significance coming from a mind of Frommel's training, from a nature so remote from any danger of hallucination. It is one more witness to the fact of a present, living, superhuman, and therefore unique Christ and Lord—a Personality Who, for Frommel and for all willing to accept His word, could never be classified with the other sages and saints of the race. For none other has, two thousand years after death, unmistakably manifested Himself to men's inner vision. None other has *in this fashion* worked a work of spiritual transformation among innumerable men of varying race and condition.

"That which gives me the right of being here," said the young pastor, "is that I met, in a decisive hour of my life, One more powerful than you or I, with Whom I struggled, and Who conquered me. I went my own life, following my own courses, when Christ, advancing towards me, barred my way.

"He barred my way and, having silenced my heart, had with me a solemn conversation in which He spoke to me as He alone knows how to speak.

"That which took place then I may not tell you, brethren, but those who have had some experience of the Christian life will understand it. I had long debated in a revolt of mingled anguish and bitterness. I was not ready to abandon that which had hitherto seemed dear, desirable, and precious, and yet I felt that here was a question of life and death, and that my disobedience would have had a judgment and condemnation. When I surrendered and accepted the will of God for me, I was no longer free. I was a slave—the slave of Christ.

"And it was from this hour, brethren, from *this personal interview with my Saviour and my God,* of *this meeting face to face with Jesus Christ,* it was from this supreme dialogue which my soul had with His that date both my Christian conversion and my pastoral vocation."

"From this time," writes a friend, "he developed suddenly and in astonishing manner both in regard to intellectual and to spiritual things."

Frommel studied theology at Erlangen with Franck. To Godet, that "master in the science of salvation," he acknowledged a great debt both as student and as youth, for Godet was ever as a father to him. Later he undertook studies at Oxford without, however, gaining much sympathy for Anglo-Catholicism. His clean-cut Puritan nature was *dépaysé* in the old English University. Then for a brief term of years he was pastor, passing finally to a professorship in the theological school of the Swiss Free Churches at Lausanne. He valued highly the pedagogic of his pastoral life.

"I cannot conceive," he wrote to one of his students, "a better complement and better stimulant to your intellectual career than a stage of practical experience of life such as is opening to you. I know by experience that I owe the best in my professorate to my too short pastoral ministry."

As a pastor he was an eager guide of souls. "I never saw a man more penetrating in his cure of souls, more quick to catch the ball in the air, so to speak, in his conversation, in order to attack the subject of the personal attitude of his questioner to God." With his intense nature and deep sense of the tragic in life, he could well have given the impression of a prophetic sternness. There was, indeed, no little of the great Genevan of the sixteenth century in this twentieth century Lausanne theologian. One recalls how, greatly disturbed by the lax and lazy way in which people in the church were singing, Frommel addressed to them words so severe that they were as crushed.

"He told us that our singing was a grave offense against God Who had given us voices, not to dishonor Him (as we had done), but to adore Him. It was impossible that our singing could be other than a reflection of the spiritual state of our souls and that was deplorable enough! Then in a fervent prayer he humbled himself with

us, and asked God to act powerfully by His Spirit in reviving our church and making of our songs hymns to His glory."

This severity was, however, but the obverse of a yearning and tender interest in men's spiritual welfare. It is clear from every page of the *Lettres* that Frommel's was a true shepherd heart. Thus in a Christmas message to one whose faith was not yet anchored he writes:

"I would wish in particular that Christmas might become to you indeed *Noël*—i.e., a blessed message of God's Gift to us in Jesus. There is nothing new under the sun. The years pass and come again until that last one comes which will bear deathward what remains of us that is perishable. One more year and one in which there is not much to rejoice! For the final balance is labor, trouble, wear and waste of spirit.

"But behold! One thing there is, one single thing, which is new and able to renew forever, infinitely and indefinitely, the soul of man that is being dragged away by the torrent of sterile repetitions. This is Christ descended into history and accepted by conscience as Brother, Saviour and King.

"I wish you might have part in this gift, in this renewal. It means joy and peace. It is the fourth dimension added to the life of the soul, a dimension infinite in which the soul henceforth moves as a child in the house of its father. I do not say that all problems will then immediately resolve themselves, but I say that they will go on resolving themselves in the light and towards certitude.

"This is the special desire which I form for you, and you understand, perhaps, that it is a prayer too."

In no place in the world is there a more charming and intense culture than in the French cities of Switzerland. And with culture ever come questionings and criticism. We find Frommel in his pastoral relation constantly fencing with the intellectual misgivings of the younger people of his flock. Certain of the letters to these doubting friends are true masterpieces.

"God seeks you and calls you in these doubts and uncertainties. Have you answered Him? Answered without circumlocution and in the exact sense in which the question is put to you? The religious life is a moral dialogue. When one of the interlocutors ceases to answer or replies aside, the dialogue ends and there is silence. May God preserve you from knowing this silence, gloomier and more desperate, a thousand times, than all the inquietudes and all the searchings which have preceded it! What would you say of a drunkard who deplores the evil effects which wine exercises on his constitution and yet continues to drink? What would you say of an intellectualist who groaned over the evils of intellectualism (and intellectualism is a species of drunkenness), yet who did not cease to intellectualize? What finally do you say of a soul of whom God demands moral consecration, inner life, effort of will, meditation, prayer, and who responds by an insatiable curiosity of the intelligence concerning all those things in which the conscience and the will are alone competent (not to know theoretically but to attain experimental certainty)?

"Among those who think sincerely, and I know no one who thinks more sincerely than you, the troubles of thought reflect the troubles of life. The intellectual signification is nothing; the vital signification everything. You think painfully, with anguish, in an incoherent manner, and without certainty because you live in this fashion in your interior life; I mean in your relations to the depths of things. It will do no good to plaster up the fissures in your life with intellectual mortar. That is the way to make whited sepulchres. One must repair wrong thinking and uncertain knowledge by right life. One must live well above all things—live well in the depths of oneself and with the depths of things."

After pointing out the lack of a sense of sin in his correspondent and the shortcomings in obedience, he continues:

"Ask of a living organism if it doubts of the morrow. Does a bud despair of becoming a rose, the flower of producing fruit, the grain its germ, the germ the plant? All that which lives believes in life, but all that dies believes in death. The Christian affirms eternal life: the sceptical *débauché* proclaims annihilation. They believe that they are proposing or deciding doctrines. In reality they are only expressing what they are and what they have experienced. Your confidence in a continuance of life is wavering because your life itself is wavering. It needs refreshment, renovation in its sources. One only can give this, the Living One. 'Because I live,' said Jesus, 'ye shall live also.'"

And to another perplexed one, who is troubled about the antagonisms of science and religion, he writes in the same vein:

"Science can be a method of seeing things, or an artificial method of seeing things. In the latter case it becomes a violent artifice by which we suppress in being and phenomena the part of morality, liberty, responsibility, religion, which they have or can have (that is to say more than half of reality) in order to see only sequence of causes and determinist phenomena. . . . . In the deepest sense of

the word the reason does not make one believe or doubt; it is the heart, the attitude of the heart, the obedience of the heart. It is true that there are doubts and beliefs which have their reason in reason. But neither will the faith of reason last long if the heart is faithless, nor will the doubt of reason last long if the heart is faithful. . . . . You know that I think the existence and possibility of movement radically contradicted by logic. Logic in itself denies movement as impossible and contradictory. If you never made a movement in your life nor observed the movements of others, you would not believe in it. If, on the contrary, you came and went, the experience which you made of movement would impose silence on the negations of your thought, and you would simply conclude that your thought was incompetent on this point. Experimental certitude triumphs over rational doubts. It is the same with the Christian faith. It is an experience and it gives an experience —that of the action of God in Christ to deliver you from sin, from the power of sin, and to make bud in the heart the love of God and man. And faith, imploring this action, receiving this action, clinging to this action, living on this action, is victorious."

Frommel displayed, as theological professor, the same interest in the inner personality of those with whom he came in contact that he had exhibited in his pastorate.

"I pray much (yet not enough) for my students. And praying for them I learn to love them—I mean, to love their souls. And my relations with them feel the effects of this. God has given me to see that prayer is a power in the realm of the spirit —the realm in which we ought to work."

As a speculative thinker he had great influence over his classes, but his influence of a moral and a religious type was still greater.

"I have come out of his classroom many times," writes one, "deeply moved. I remember especially a course on religious psychology in which Frommel was dealing with the conversion of an English pastor. He spoke with much power of justification by faith in the juridical sense of the word. He affirmed with a profound conviction and intense passion that this experience was at the base of the whole Christian life. He transported us aloft into the realities of the love and grace of God, so that for a full half-hour after the lecture I remained in a sort of ecstasy, in a state of joy as great as it is possible to experience.

"I might say that he knew our souls better than our names, for he had difficulty in retaining names. He was at once modern and evangelical. He did not discuss; he affirmed. He did not so much resolve questions as decide them. If facts impose themselves upon us why act as if we had discovered them logically? He used to say that men who intoxicate themselves intellectually and do not regard the moral conscience are more difficult to handle than those who intoxicate themselves sensually. He thought such dangerous for the church. He was far removed from Sabatier. When he insisted that our faith cannot rest on anything else than on personal religious experience he understood the universal experience of Christians, the millions of Christians of all times and all places. In the measure that religious psychology drew from forgetfulness and documented itself with the experience of the saints of God would the foundation for an experimental dogmatic be enlarged. Awaiting such a complete documentation he made use of types. The perfect type, the type of types, because he had lived Christ, was Paul, to whom he gave from this point of view great authority. In this way he returned to the Bible, the Bible lived out experimentally, the Bible of the faithful.

"His dogmatic was, at bottom, the biography of the Christian ideal. It was 'Pilgrim's Progress' in a philosophical setting. The normal Christian who went through all the experiences essential to Christianity was the object of Frommel's dogmatic theology. This method of approach to theological problems made of each of his lectures an appeal to the soul, a warning to the conscience. While he was speaking one judged oneself, found that one was removed from the normal case which he was depicting. When he described the anguishes, the failures, the despairs, the weaknesses, of the man outside grace, one felt oneself unworthy, too lukewarm to despair, insipid in one's evil as in one's good.

"Conversion, which he put at the base of evangelical psychology, was a spiritual affair, personal, taking precedence of all social reform. He never believed in a Christian reform which did not proceed from within, and no change in institutions had any value in his eyes unless it was made imperative by the needs of change in the inner life and directed towards that end. But, of course, that which required reform externally was every institution which paralyzed the inner life, tyrannizing over it and rendering inner reform impossible.

"No one was perhaps more disposed to accept the evolutionary theory as a key to the interpretation of the natural order, but no one was at the same time less tempted to bring over these postulates into the religious domain. This he declared an attack on the most sacred certitudes of conscience. He published the admirable lecture given in Paris on The Moral

Danger of Religious Evolutionism. He opposed vigorously the ideas developed in the *Esquisse* of Sabatier. M. Paul Seippel said of him: 'To create historic precedents for Christianity, to see in it the outcome of a long *processus* which unrolls through the centuries and will continue to evolve through the infinities was to him a sacrilegious idea. The Cross was to him a unique fact, Alpha and Omega, commencement absolute and final of all history.'

"Fall and redemption, two terms which are the negation of the evolutionist idea, were for Frommel the *résumé* of all history, and at their point of meeting stood the Cross. Sin and grace were primary facts superior to all questions of race, *milieu,* economy. The Cross was the center, and on the orientation towards or away from it depended the value of all cultural experiences. History was to him religious psychology, the story of each man and each race accepting or rejecting the Divine Person."

Frommel died at the age of forty-four, in the flower of his life's promise. He had been for years a sufferer. This crops out repeatedly in the letters. "I feel as nearly fatigued as it is possible to be without falling dead from it." Again he speaks of "the sombre ocean of insomnias whose obstinate waves beat my poor brain." And at another time:

"It is hard to pass weeks, months, perhaps years, caring for the health, employing to this humiliating need forces even of the soul. You can understand that my sentiments at times take a tint of discouragement as I see recovery recoiling ever, and the breakdown of the physical life incessantly returning. And the thorn of this crown is the prohibition of intellectual work."

He was never destined to recover. When the autopsy was made it was found that a tumor had been for years pressing upon the brain. This evil growth had finally destroyed a priceless life.

(To be Continued.)

EDITORIAL.

The Rev. J. Stuart Holden has a large circle of friends in this country, for his ministry here has been one of rich blessing. This circle is not limited to those who have had the pleasure and privilege of hearing him at Northfield, or in St. Bartholomew's Church, New York City. Thousands have read his addresses as reported in the Record of Christian Work. The announcement, therefore, that, beginning with the current issue, Mr. Holden takes charge of the **Bible Notes for Daily Devotions** will be received with general appreciation. With a truly devotional spirit Mr. Holden combines thorough scholarship and wide experience in Bible teaching, so that the Notes will prove of value as a basis, not only for Bible class instruction, but also for private and family devotions.

THE GOSPEL IN GREECE, AND KALOPOTHAKES ITS MODERN APOSTLE.

Rev. Thomas Verner Moore, D. D.

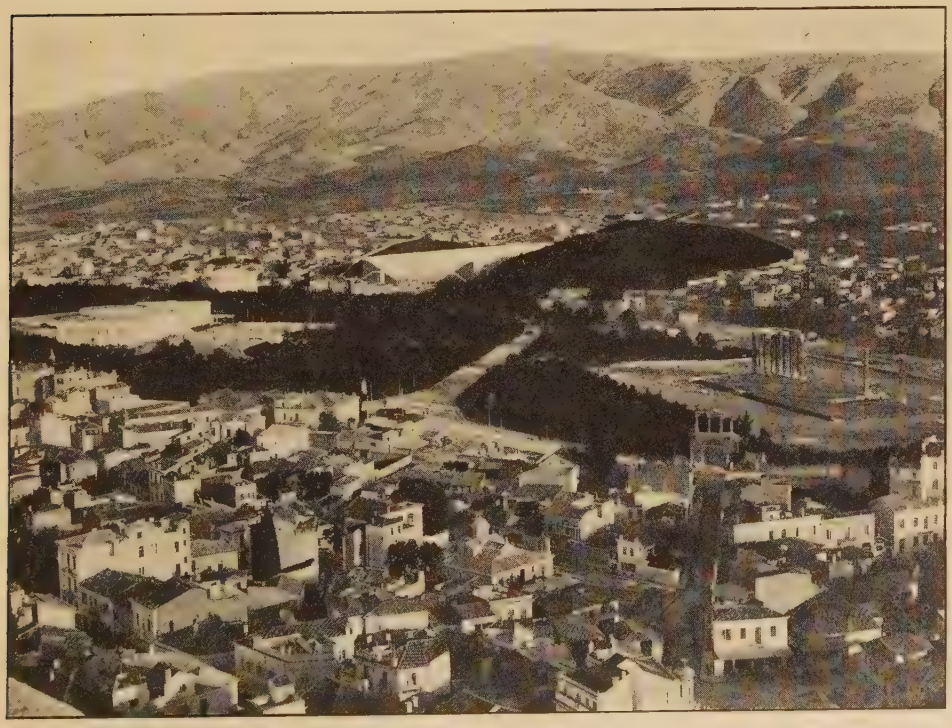
The Evangelical Church in Greece is the child of the evangelical churches in the United States. That child greatly needs sympathy and help just now from those who once cherished her. But she is in great danger of being overlooked and forgotten.

To every thoughtful person Greece must appeal in many ways. If a Bible reader, he thinks of Paul, his labors and conflicts; of Philippi and its jailer, and Lydia; of Thessalonica and Berea; of Athens and Mars' Hill; of Corinth and Gallio; of Prisca and Aquila and Apollos; of the Church at Cenchræa and of Phœbe. If a student of history, he remembers the great names of antiquity that are Greek, and all that the world owes to them in art, literature,

philosophy. If he is a lover of liberty, he will not forget the determined struggle of the little nation against the unspeakable Turk.

It is of present-day Greece, however, and of the interests of religion there, that I write.

The revival of the Greek nation within the last century is a fact of deepest interest. The Greek people, in spite of reverses and race mixtures, have persisted marvelously. After so many centuries under the blighting incubus of Turkish domination, it is not surprising that they are not yet rich or powerful among the nations of the earth. But the important fact is, that there is still a vigorous life,—the power of recuperation, of growth, of advancement, such as no other nation in that part of the world is exhibiting. One feels that while destruction has been wrought among the once fair and wide-spreading boughs of the tree by the fearful tempests of war, sweeping over it for two thousand years, and its growth checked by foreign oppression, yet the root is still alive, springing up into new promise of strength and beauty. The very language of Greece, tenacious of life, though so long dormant and counted as dead, is burgeoning anew and growing daily as a modern instrument. Greece has long had a system of constitutional government and of public education, culminating in the University of Athens with its beautiful classic buildings. Her literature, her science and her art all show signs of awakened life. In spite of the poverty of her natural resources, her wealth and power are steadily increasing. Her currency, so long at a discount, is now at par in European exchange. The Greeks are to-day intellectually and commercially the leading people of the Levant, are advancing in influence and are surely destined to play a large rôle in the future development of civilization in that fair region, as they have in its past. Byron's doleful pronouncement is not true, that



ATHENS—FROM THE ACROPOLIS.

(Greek Evangelical Church on corner of narrow street at right of picture, near Arch of Hadrian.)

"all except their sun is set." The sun of Greece is rising, or rather emerging after a long eclipse.

But it is the interests of Christ's Kingdom among this virile and interesting people that should most concern us American Protestant Christians at the present time. So great is the fascination of the past in this land of charm, that it is to be feared that most travelers in Greece, even though active Christians at home, pass through Athens ignorant of the work of the Lord carried on there by Greeks themselves. Yet there is a story in modern Greece of heroism and self-denial in the service of the Gospel like Paul's own. And the writer, whose attention was providentially drawn to these things, writes of them here, in the hope that the interest aroused by recent events may extend also to the religious welfare of this people, and in the belief that, if Protestant Christians in other lands are more fully informed about their fellows in Greece, that interest may take practical shape, just as the Greek war for independence in the last century became the occasion for the first entrance into that land of American Protestant missionaries.

I.

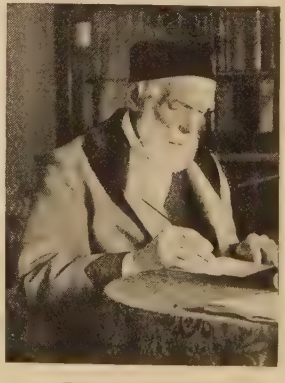
Greece has, of course, for two millenniums not been without a form of Christianity. But for many centuries the Christianity of the ancient church has been smothered in rigid formalism and immovable conservatism. The Greek Church is spiritually impotent,—without inward vitality or outward influence for Godliness. It has not even brought education and culture to the nation. Its only activities have been the maintenance of a ritual meaningless to most of the people, the championing of a dead and rigid orthodoxy and the pursuit of political and worldly aims. It has been said by a high authority:

"This Church appears, not as a Christian creation with a Grecian veneer, but as a Grecian creation with a Christian veneer. If we strike out of its worship a few words, like Christ, nothing reminds us further of a Christian origin."

Her history has not been without some attempts at reform from within. But all these were suppressed. There has never been in the history of Eastern or Greek Christianity any such upheaval as the Western or Latin Church experienced in the Reformation of the sixteenth century and the rise of Protestantism. Hence, although not so corrupt morally as the Italian Church, it seems to-day even less alive. There is no Modernism in the Greek Church.

While the nation lay under the curse of Turkish rule no missionary work was undertaken in Greece by outside churches. In 1830, however, Greek independence was achieved; and in the following year the American Board commissioned Rev. Jonas King to work in Athens. He immediately began a vigorous missionary campaign, preaching, establishing schools and creating and distributing Christian literature in modern Greek. Dr. King labored there for nearly forty years, until his death in 1869, long after the American Board, discouraged over the apparent fruitlessness of its efforts, had withdrawn its missionaries from the field. In the meantime, however, in 1834, a school was opened by the Board at Argos under Dr. and Mrs. Elias Riggs.

Both Drs. King and Riggs achieved results of lasting value for the cause of the Gospel in that land. Dr. King was instrumental in getting the Bible introduced into the schools of Greece, under the original constitution providing for the teaching of sacred lessons. Dr. Riggs (later of Constantinople) has rendered a unique and permanent service to evangelical religion, wherever Greek is spoken, by translating into the modern language some of our best hymns and gospel songs, which are sung in



DR. ELIAS RIGGS.

By courtesy of The Missionary Herald.

the Greek Evangelical churches to-day, some of them to our familiar tunes. There is no singing by the people in the services of the Orthodox Church. Singing of a very stately character is done by a male choir. It is a pleasing sensation, therefore, after this sort of a service, to join with the people in the little evangelical church at Athens, in singing in Greek such familiar hymns as Luther's Battle Hymn, "When I survey the wondrous Cross," "Hark, hark, my soul," "Pass me not, O gentle Saviour," and others. These are the work of Dr. Riggs; and I am assured by one fully competent to judge, that not only is the translation perfect Greek, but that in some cases Dr. Riggs has made even a better hymn than was the original in English.*

Three years after the opening of Dr. Riggs's school in Argos, two other schools were opened by the American Board in 1837 in the village of Areopolis, capital of the Province of Mane. Two Presbyterian clergymen from Virginia, the Revs. George W. Leyburn and Samuel R. Houston, were placed in charge. This step was taken in response to the earnest solicitation, through Dr. King, of Petrobey Mauromichalis, former governor of Laconia under the Turks and a relative of Kalopothakes. A stone schoolhouse, said to be still standing, was erected by the people of the district and called "The Virginia Schoolhouse."

These latter schools were closed after only five years, through Russian intrigue, because they refused to give instruction in the Greek Church catechism, with its idolatrous teachings concerning the adoration

DR. MICHAEL D. KALOPOTHAKES.

of ikons. But they are of special interest to us as the fountain in which the native Greek evangelical movement had its source, by reason of the fact that one of the pupils, Michael D. Kalopothakes, afterwards became the Luther of Greece. The history of evangelical religion in Greece for the next half century is epitomized in his life.†

II.

The District of Mane is a part of Laconia, famous in ancient times for its capital, Sparta, and proverbial for the terse (laconic) speech of its people. It forms the middle one of the three peninsulas which jut out from the southern coast of Greece. Its people, true descendants (at least in spirit) of the Spartans, are noted for their fearless and inde-

* A sample of these hymns may be of interest. Here is a verse of "Pass me not, O gentle Saviour:"

Καταφύγιον, ἔλπίς μου
Ἔσο, ἄμωμε Ἀμνέ
Μώνε Σῶτερ τής ψυχῆς μου
Σώσον, σῶσον καί εμέ
Τε κα ἐμέ, τε κα ἐμέ.
Σῶσον, σῶσον τε κα ἐμέ.

The last stanza of "When I survey the wondrous Cross," beginning, "Were the whole realm of nature mine," thus appears:

Ὁλόκληρον τὴν γῆν καὶ ἂν προσέφερον,
Ανάξιος ἀνταλλαγή,
Δῶρον μηδαμινόν.
Ἀγάπης θαυμαστῆς ἀνταμοιθὴν μικράν,
Εμὲ τὸν ἴδιον ζητεῖ,
Ψυχήν, ζωήν, τὸ πᾶν.

† More than thirty years later Rev. G. W. Leyburn returned to Greece, accompanied by his son, Rev. Geo. L. Leyburn, being sent by the Southern Presbyterian Church, which maintained two missionaries in Greece from 1873 to 1886. But the elder Leyburn died during the first year after his return, and is buried in Athens.

pendent character, and are said to boast that no conqueror ever set foot on their country, neither the Turk, nor the Roman, nor even Alexander himself.

In this village, in the year 1825, in the midst of the most turbulent time of the Greek war for independence, Kalopothakes was born. He came of a stock which embodied the best characteristics of these highlanders, and of a family which had given several chieftains to its clan.

Kalopothakes's preparation for his future work was at first, like Paul's, an unconscious one. His father, who always remained a member of the Orthodox Greek Church, was a man eminent in character and in standing among his fellow citizens. He was so distinguished for integrity and judgment that he was chosen in all the region round to arbitrate the people's disputes in preference to the local courts. As a Greek patriot, he later won the iron cross of Greece for bravery in the war for freedom. He had high ideals for his only son, early imbued him with the love of justice and truth, and determined that he should have the best educational advantages that Greece afforded.

Accordingly at ten years of age the boy was placed in one of these schools, where he came under the teaching of the two Godly and capable Virginians, who exercised a strong influence on his mind and on the future development of his character.

"My first impressions of evangelical truth," he writes, "were received at the age of ten in one of the schools at Areopolis, but it was not until many years later that my impressions ripened into convictions."

He specially mentions the "familiar Sunday school hymns," which Mr. Houston taught the pupils to sing.

In 1841 young Kalopothakes went to Athens, where he entered the gymnasium, from which he graduated in two years at the age of eighteen. His next five years were spent as the head master of a school in Gytheion, in his native province; and he used to tell with relish in later life his experiences there, as a mere youth, in teaching men years his seniors. Having thus earned the means of continuing his education, he entered the Medical Department of the University of Athens in 1848, graduating in 1853. Upon receiving his degree he immediately entered the Greek army as a surgeon.

During all this time he continued in the Orthodox Greek Church, from which indeed he never was formally excommunicated. But now a decisive crisis came in his life. During the later years of his medical course, after 1850, he had been a regular attendant upon the services conducted by Dr. King in Athens. There the earlier impressions of his boyhood, which had been deepened by his habit of daily Bible reading, grew into convictions. When, therefore, in the year 1851, the civil authorities, incited by the Orthodox Church, accused Dr. King of "blasphemy against God and the Virgin Mary," Kalopothakes came forward voluntarily as a witness for the defense. Although Dr. King's only offense was that he had published extracts from the early Fathers of the Greek Church themselves, condemning the worship of saints and of the Virgin Mary, yet he was convicted, the judgment was confirmed in the Supreme Court of the Areopagus two years later, and he was sentenced to fifteen days' imprisonment and expulsion from Greece. This sentence, indeed, was never executed, on account of the protest of the American Government. But this was the turning point in Kalopothakes's life. He writes:

"His unjust condemnation made me feel most keenly the need of reform in a church and a country, in which such a travesty of justice and such open violation of the liberty of conscience were possible. And I determined, with God's help, to devote myself to the cause of religious liberty and reform, and to the propagation of evangelical truth amongst my fellow countrymen."

Accordingly he abandoned his chosen career, for which he had so long prepared himself, and for which he was by nature peculiarly fitted, and resigned his commission in the army.

He was at this time a young man of but twenty-seven years of age, without experience in such matters and without resources. It is not surprising that his friends judged his idea of attempting a reformation in the Greek Church to be visionary and foolish. "Yet," he writes in later years, "I decided to enter upon the struggle, relying solely on God's promises, and the results did not disappoint this trust."

It should be understood that, neither

now nor at any subsequent period, was Dr. Kalopothakes an enemy of the Greek Orthodox Church itself. On the contrary, he often speaks of it with affection as the "ancient church of our fathers." He was only an enemy of its abuses, and of its enmity against giving a pure Gospel to the people, and the establishment among them of a spiritual and vital Christianity. He desired her ultimate regeneration, not her destruction.

His first step was characteristically to seek additional preparation. Turning naturally to the United States, he took a course of three years in theology and medicine there, and graduated from the Union Theological Seminary, New York, in 1856. He was ordained as an evangelist in 1857 by the Presbytery of East Hanover, Va., and returned to Greece to take up his bold work of faith.

(To be Continued.)

IN THE FOOTSTEPS OF LIVINGSTONE.

Henry M. Stanley records in his autobiography the burning desire in David Livingstone's heart to penetrate the land beyond the Lualaba. But this great pioneer missionary in Darkest Africa did not live to fulfill his heart's desire. In his lonely tent he was found on his knees dead, and his heart was buried in the land of his adoption, while his body was borne back to England by faithful natives to be buried among her famous sons in Westminster Abbey.

Truly the blood of the martyrs has proved the seed of the Church. Scores and hundreds have been fired with a holy ambition for missionary labors by the story of the heroic career of David Livingstone. Among this number was a Scottish lad named Daniel Crawford, who early in life aspired to achieve the mission upon which Livingstone had set his heart and for which he yielded his life. But nature had not endowed him with a robust physique, and in early manhood pulmonary weakness seemed to debar him from the strenuous life of pioneer labors in such a forbidding field. To many this would have been an unsurmountable obstacle, but to this boy such was not the case.

Sixteen years after Livingstone laid down his work, this intrepid youth, threatened with tuberculosis, set sail for Africa upon his perilous task. The difficulties may be better imagined than described, when it is stated that from the time of setting forth in 1889 till the date of his arriving at his destination was twenty-three months.

It was truly a pioneer labor, for no white man had ever before entered the Luanza country, and, in addition to all the physical difficulties to be encountered in entering a new land, young Crawford had to overcome hostile prejudices and master a new language. But true soldier that he was, obstacles proved only an incentive to greater effort, and by patience, indefatigable labor, and tact he succeeded in winning the confidence and respect of the hostile cannibal tribes, and became a trusted adviser of Mushidi, the great potentate of Central Africa.

At the outset Crawford sought to acquaint himself thoroughly with the natives. It was not only that he might familiarize himself with their customs, but that he might know their process of thought. To this end he endeavored, as he expressed it, to "think black" himself. The legends and proverbs were not simply a mass of curiosities which he collected as a scientist does his specimens, but rather as a key to the black man's method of thought. And this led him to an appreciation of the Bantu people which gives them a high rank in his estimation.

After ten years of arduous toil he was joined by a kindred spirit who came to be his life-companion and fellow-laborer. Mrs. Crawford entered upon the labors of pioneer work with an exceptional equipment in medical and surgical skill, not only coöperating with her husband in ministering to the spiritual needs of the community, but supplementing it by caring for their physical ills.

After twenty-three years of continuous labor, in which he never has enjoyed a furlough, they returned to Scotland about two years ago. There they were able to

see their only son, who is pursuing his studies in his parents' native land. They have thrilled England with the accounts of the need and opportunity for missionary labor which their country affords. Now they are returning to their field of labor—Mrs. Crawford by the way of Australia, and Mr. Crawford by a visit to the United States.

During the years in Africa not only has Mr. Crawford's health been restored, but he has been given a strength which enables him to endure greater strain and accomplish more work than many would care to assume. Though isolated from direct intercourse with the outside world—his nearest store being at the outset nearly a thousand miles distant, and a period of twenty-three months once intervening between the receipt of letters—he has kept up his reading. His Greek Testament and Hebrew Bible he has studied constantly, and, in addition to Latin, French and Arabic, he has acquired several of the tribal lingoes. With philosophy and the best in current literature Mr. Crawford is also familiar.

It is this natural aptitude for philology which has enabled him to translate the New Testament into the language of the Bantu people. This had first to be reduced phonetically to writing, but now he has a written Word to leave among his converts when he has been able to teach them to read.

And here is the pressing need at the moment. Unless they can be taught to read, much of his labor is futile. Naturally he cannot give all his time to teaching individual scholars. He has, however, taught a few young men the mystery of the white man's "imprisoning words on paper," and these are the future evangelists of their fellow-countrymen. For the modest salary of $100 a year such teachers can be secured, and scores are needed to do this work. The object of Mr. Crawford's visit to England and America at this time is to enlist the help of Christian friends in this work. The Record of Christian Work will be glad to receive any funds for this purpose and forward them to the treasurer of Mr. Crawford's work.

It is of special interest to note the breadth of this work in which Mr. Crawford is engaged. Realizing that the squalid homes of the natives breed all kinds of disease, he has sought to awaken them to the need of better houses, and, in order to avoid the dangers of predatory beasts, to substitute wide roadways for the tortuous paths through the jungles. This has resulted in cleanly houses, aligned in rows upon wide streets, in place of the confused jumble of squalid huts in several places, and the recognition of elementary hygienic laws conducive to more healthy conditions and comfort.

In the case of the sick, Mrs. Crawford has also had to secure the newly discovered medicines for sleeping sickness and other tropical diseases. These are expensive, and there is a very real need of help in this direction. It is hoped that ultimately a simple hospital may be erected to enable her to care for her patients in more approved ways.

The question is asked if Mr. Crawford is laboring under any board. No, he is an independent worker. The field of his choice was one in which no denomination had a station at the time he entered it. It is work which has grown up as a result of his individual labor, and never before has he sought outside help. He has implicitly trusted God for all that has been needed. At this time it is his purpose only to let the Christian public know of the opportunity his field affords, and give to a wider circle of friends the privilege of coöperation in a work which Mrs. Crawford and himself have been privileged to enjoy single-handed.

And have the years been without discouragements? It would give a false impression to say all has been clear sailing. The greed of Europeans, illustrated by the Congo atrocities, and the evils of the encroachment of a non-Christian civilization, have been attended by sinister influences upon the natives. So much the greater reason at the present time of strengthening the hands of these workers.

Nor have the years been without personal sacrifice, and even home tragedy, as when, for example, this hardy missionary explorer returned from a two months' journey across the hills to learn by the emblem of a little black bow worn by his wife that their firstborn had been taken

from them in his absence. Thus have they had to bear life's hardest trials without the comfort of mutual fellowship.

But through all their labors, disappointments and trials, Mr. and Mrs. Crawford have been borne up with a marvelous Christian optimism, and known the joy that passes understanding. As they resume their labors in Central Africa, it should be with a sense of the sympathy of thousands of Christians whose prayers follow them, and the knowledge that their labors are provided for by those who enjoy privileges and comforts which they gladly surrender for the land of Livingstone and the cause of Christ.

ROMANS VIII. 31-39: A STUDY OF THE BACKGROUND.*

IV.

Rev. John A Hutton, M. A.

In our last study what I wished to bring out was that Christ offers and secures to the soul which confides itself to Him, a blessedness, a condition of peace, of well-being, of confidence, which it is not in the power of any event, or set of events, to corrupt or to terminate. And I went on to say that that is still what we claim as the proper influence of Christ in our souls. Christianity, I was meaning to say all the time, is not a philosophy of life, though it is our point of view for the interpretation of life; it is not a defense of things as they are, though we do say that if things are bad, hard to endure even with the help of a faith in God, they are simply appalling and overwhelming without such a faith.

No: Christ came into the world, not to clear away all mysteries, but to enable us to become good men: and it is as we become good men, with His kind of goodness, that life becomes intelligible.

And so here, Saint Paul does not say that all things become easy to those who are in Christ; that these cease to have any anguish of the body or any shadow upon their soul. He does not say that they cease to suffer, cease to have their perplexities, that life becomes a smooth thing for them and death spreads its dark wings and flies away. He says none of these things. Nay: he says the very opposite. Every single thing that makes life poignant to the human soul remains. Nay: to us Christians, in virtue of our new sensitiveness, those sinister things have a greater power to give pain; and in addition, our new sensitiveness has introduced us to whole worlds of possible thrusts and wounds and shadows, of which unexercised souls have no experience. Life is more vivid, more acute, more directly assailing to us,—what then? What advantage have we over others? We have this advantage: nothing can "separate us from the love of God, which is in Christ Jesus our Lord."

What, then, we see in this great passage—in the fervor and outpouring of which the Apostle is disclosing the very basis of his spirit, the final fears and final faith which wrestled within him in the depths of his being—is a man facing, in the power of his experience of Christ, the worst that life can bring, triumphing, in the power of his communion, over the evils of existence and over such spectres of the mind as he has already known and as he can arouse by the force of his very imagination.

It is as though he were saying, for the fortifying of his own spirit: "Here stand I, in the blessed communion of Jesus Christ, my heart dwelling in light, in confidence, in the love of God. This truly, as the Master said, is life eternal, to know God and to know Jesus as God's Son. And now, will it always be so with me? But why should it not always be so with me? What will ever be able to happen of such

* Delivered at the Northfield General Conference of Christian Workers, August, 1913.

a kind that I shall lose under its pressure the resource of Christ? I know that anything may happen to me. I can foresee things that are very likely to happen. I can foresee the world's hostility closing in upon me: the tribulation, the distress, the persecution, the famine, the nakedness, the peril, the sword—(at this point he recalled a verse from an old psalm as precisely fitting his own case: 'For thy sake we are killed all the day long: we are esteemed to be sheep appointed for the slaughter'). And in such trials, alas, I may for a moment shrink in pain or in fear. But though my spirit, or rather my flesh, may wince and falter, He, my Saviour, will still be to me what He is. 'He cannot deny himself.' And surely He will come the more near to me in such a time of pressure, when, if He is to help me at all, He must come closer to me than the fears of my own weak heart. I thank God that in this matter I am not left to guesswork. I have already in the furnace tasted how gracious the Lord is; so that I have not only passed through times of affliction, but I have more than conquered in them. For I have come out of them with a new experience of Christ, a new and blessed memory for my soul to carry forward wherewith to meet such trials as await me."

At this point the Apostle in his solitary thinking, one day, paused.

In a little while, we may believe, he resumed his journey, his spirit entering now a dark defile where there is no accustomed path, for a man goes this way once only. Saint Paul looked into the face of death. "What has death to say to Christ? What has Christ to say to death? What will all this glow and tumult of my heart avail me, when one day I am struggling for my breath? Ah, well, once more I do not know how I shall acquit myself in that lonely hour, when, it may be, far from home, with no dear voice to hold my wandering mind to its own highest way, with no touch and movement of dear hands about me, I meet the last enemy. I may pass out of life as in a chariot of fire, erect, confident, anticipating, like Stephen whom I saw die. Or I may struggle out of life in pain and in the disquietude of pain, perplexed, unsure, afraid. I do not know. I do not know how I shall behave myself at the very end. What then? 'Who shall separate me from the love of Christ? Shall death?' Nay, surely not! Surely, if there is one moment in which more closely, with a greater passion of assistance, Christ will be with me, it will be in that instant, when, having let go my hold on life as I know it, I am passing through the momentary void and amazement towards the life that is undisclosed.

"I do not know how I shall behave; no, but then, I have not for many years back been building myself up on how I might behave. The great thing God, working through my moral life, has taught me, is that my salvation ultimately does not depend upon my hold on God, but upon God's hold on me. And although I have lived in the light of that belief since that day outside the gate of Damascus, still it may take the whole experience of dying to discover to me how utterly I am nothing, and how utterly the love of God is all in all. I do not know how at the last moment I shall behave, but I know how Christ will behave towards me. I may never for one instant lose the way to His breast; but even if it should be otherwise, if, in the access of some mortal agony, my mind should be darkened—that will be His own beautiful subterfuge to help me through, and all the time He will be holding me as a mother would hold her delirious child."

Here once again, on some unrecorded day of musing, of fear and of victory over fear, the soul of the Apostle rested. When he resumed, it was for the last stage of the journey, when as a man, and as a thinking man of his own race and tradition, he confronted the world concerning which, except that it is in the hands of the God and Father of our Lord and Saviour Jesus Christ, we know nothing of a surety, the land which lies on the other side of death. "What awaits me there? And how will what awaits me there affect this present warmth of my heart in Christ? 'A man giveth up the ghost, and where is he?' What shall become of me, of this so feeble flame which holds all the treasure of my life, in that dim, high-vaulted, spirit-haunted place, where dwell the souls of men somehow? Here I have no experience at all on which to form even an imagina-

tion. The wise men of my own country declare that that other world is populated to the very full with spirits, organized into hierarchies, good and evil: angels, principalities, powers; that there, in that world beyond the range of our present faculties, the agents of all things blend and contend, and that the events that take place on the public stage of life are but the visible signs of the eternal conflict in the world of spirits.

"And how shall the frail barque of my affrighted spirit sail upon the waters of such a raging sea? Ah, well: concerning all this I am in total ignorance. I do not know even a little; and I praise God that this is my condition. For if I knew even a little I should be thinking too much about it, and how little it was compared with the necessities of the case. Whereas I know nothing about this place to which I am going, I see now that for the lovers of Christ dying is the last act of faith. For what is faith but a reliance upon something which we do know, and upon that reliance setting out with a kind of innocence towards something which we do not know?

"Once again, I do not know in what way my soul shall acquit itself in that unexperienced climate; but I know that 'if God be for us,' there also it will be well with me. To the question, therefore, which I asked myself—'A man giveth up the ghost, and where is he?'—I make this simple answer: There, in that untrodden world, a man is where he was; he is where, with his deepest spirit, he always wished to be. If Christ is with him here, Christ will be with him there, but closer. He will call, and I will answer Him. He will have a desire to the work of His hands. Shall the world of crowding spirits, shall the cold immensity of space, the height and the depth, shall these 'separate us from the love of God which is in Christ Jesus our Lord?' Nay:

'Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain.
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!'"

A good way of testing the caliber of a philosophy is to ask what it makes of death. Philosophy, said Plato, is a meditation upon death, or rather, it is the striving of the soul to escape from the conclusion to which death seems to point, to recover from the affront and insinuation which death seems to offer. Perhaps we might quite properly trace all the greatness of the human soul to its brave struggle through all ages with the thought and prospect of death. We ought to remember that great service which the fact of death has rendered man: that it has compelled him to struggle towards some point of view from which he could see through death and over it. What are all the outpourings of the spirit of man—in his art, his poetry, his worship,—but so many ways of fortifying himself against the disheartening thought of death?

We can conceive of a life without the shadow of death, but, in our own best moments, we perceive that it would have been a poorer life than the tragic, poignant life we know; for, in the long run, it would have been a life without music, without hymns, without prayers, without tenderness, without mercy, without the

qualifying presence of a great fear. Ultimately it would have been a world without God. No; whatever hard things we may say about death, we owe to it under God our true possessions. Death is no mere thief in the night. In tender, right-living souls he leaves more than he takes away. What an instrument for deepening the soul is death! What a medicine for taking the fever from our life! How much we should be to one another who are one day to lose one another! How expedient it is for us that they whom we love should go away! For there are things about them and about ourselves and about God which we should never have known if our hearts had never been torn by a separation, and enlarged.

Speaking for myself, I cannot follow those who make light of death, who regard all mourning and fear as unsuitable to Christians, and who even go so far as to praise death. To me death is the enemy, "the last enemy." And I am sure that God means me to defend myself against it, and to shrink from it. It is in obedience to God's own ordinance that we should love and cling to life. The grave is still made formidable by fear and silence, lest any one should hurry out of this world before his work is done, before the season of his opportunity is closed. I trust, indeed, that when the hour of my necessity comes, Christ will give me the victory over my instinctive fear, saving me from panic and cowardice. But I have no expectation that it will be for me anything short of a victory,—that is, it will come to me only by way of a struggle, by way of faith. Any way of considering the end of our mortal life which is merely enthusiastic and contemptuous fails in the long run to solace the heart of man. We say: "Those who speak thus have simply not felt what we feel; they do not understand: perhaps they are to be envied; but again, perhaps they are not to be envied."

The human soul has found its strength for the last encounter, not in the experience or testimony of those who have anticipated an easy crossing of the river, but in the experience and testimony of those who anticipated that for them the river would be swollen and in flood. Now, Saint Paul affects me—recalling his writings at this moment—as one to whom the victory over death was no easy achievement. He affects me, therefore, as a normal man with the natural shrinkings and cravings of a man, one who had to wrestle with this enemy until the breaking of the day.

In some ways, victory over death was an easier thing for him than it may be for us; although the circumstances which make the struggle a harder one for us are circumstances for which we ourselves are responsible, and for which, since we deplore them, we are to be blamed. For one thing, the unseen world was a manifest reality to him. The supernatural for him was not a difficult faith which he had to defend by argument. The supernatural to him was his habitual experience, to which he had been introduced by a fact in his own life. However near to his experience it may please God to bring us, it will probably always be something less vivid and objective than that appearance of the risen Lord which struck Paul to the earth. It is true we have, or we ought to have, evidences of the supernatural which were not available for Paul—for example, from the subsequent history of Christ in the world. But encountered as we are by other interpretations, probably no evidence of the reality of the Unseen, and of the actualness of Christ's supernatural power, has been given to us, having the physical cogency of the facts which convinced him.

There are days when we wish it were otherwise, when we fain would have from God an open sign. But we confess that in such a petition we are asking for a lower gift; we are asking to see rather than to believe, thereby refusing for ourselves Christ's last beatitude: "Blessed are they that have not seen, and yet have believed." And, then, it must have given the Apostle great confidence, face to face with death, to see how Christians could die. He had seen Stephen sink down in death, his face like "the face of an angel." He had seen Christ not separated by death from those who loved Him. He could promise himself the succor of the Lord at the last, for he had never seen that succor fail.

And there I should like to interrupt myself for a moment. Nothing will ever sustain us in our preaching as will a sympathetic contact with our fellow-Christians in their bearing of sorrows and in their

enduring of death. I am sure preaching suffers to-day from the absence of that conviction about the nearness and reality of Christ such as is fed by the actual sight of suffering and death borne beautifully in the grace of Him Whom we preach. It may be that we are not invited, or even permitted, to minister to our people in their bodily distresses, as was wont to be the case. Perhaps our sick people, especially those who are seriously ill, are being wrongfully deprived of the society and the spoken intercessions of those who share with them the Christian hope. Perhaps medical men have gone too far in the exclusively material treatment of human maladies—thereby provoking the equally false exaggeration, say, of Christian Science. Unless the restriction is released it may even be our duty to draw the attention of our people to a practice which is based upon a most defective and irreligious interpretation of their nature and necessities.

But that is not my concern at this moment. My concern is for the loss to the public teachers of the Faith from that inexperience of Christ's supernatural power, which follows from having few, if any, opportunities of seeing in those who lie on a sick bed, the visible response of Christ to our intercessions. For myself, I do not know to what further thinness and emptiness and mere talkativeness and unreality my own testimony for Christ might have fallen, had I not, during the first six years of my ministry, gone in and out among the homes of unsophisticated people—who would have protested against being allowed to suffer and to draw near to the end of life without the guidance and comfort of God's Word—and seen there on many a face which I can still recall, the manifest presence of Christ, giving victory and reconciliation and peace in circumstances which, apart from Him, made for sheer heart-breaking confusion.

I am sorry for any of my brethren who must go on talking and talking about Christ, who have never seen, and who never see, the Christ Whom they are talking about in action.

My point was that Paul could ask: "Shall death separate us from Christ?" and could answer, "No, indeed"; for, to say no more, he had seen men fall asleep in Christ.

"Shall *death* separate us from Christ?" he asks; and swift upon that comes another challenge: "Shall *life?*"

(To be Continued.)

A SEVENFOLD CHARACTERISTIC OF GOD'S PEOPLE.*

Rev. Charles Inglis.

In the thirty-third chapter of Deuteronomy we have an account given to us of Moses passing up onto Nebo's lonely height to be put to sleep and buried by the hand of Jehovah Himself, and in the following verses, namely, 3, 16, 19, 23, 27 and 29, we have a sevenfold characteristic of God's people whom Moses blessed. If I give them to you in an alliterative form, perhaps you will the more easily remember what they are.

I. The first characteristic is in the 29th verse: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" They were a *saved* people. We are apt to use that word saved in a very exclusive manner. We generally associate it with converted people. But the word has a deep and very significant meaning. There are three aspects of salvation in the Word of God. There is a salvation that is past: "Who hath saved us." It may be that you can look back and remember the day and hour when first you realized that your sins were forgiven, and you were able to say that you were saved. While throughout eternity you will be praising God for that aspect of salvation, it will never be repeated. Then, in Heb. vii. 25 we have a salvation that is present: "Wherefore he is able . . . . to save them to the uttermost." I prefer the marginal reading which is as follows: "Wherefore he is able . . . . to save them evermore." I rejoice,

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

beloved friends, in the fact that Jesus is saving us all the time, not only from the guilt of sin, but from the power and from the love of sin as well. There is a chorus that we loved to sing at our meetings in Australia, which bears right upon this point:

"Jesus, my Saviour, is mighty to keep,
All day on Sunday and six days a week."

Then, in Rom. xiii. 11 we have a salvation that is prospective: "For now is our salvation nearer than when we believed." That will be true when Jesus comes and glory dawns. I sometimes think that even in eternal ages we shall be going on to realize the depth of meaning in that word *saved*.

II. In the third verse we have a second characteristic: "He loved the people; all his saints are in thy hand." They were a *secured* people. I praise God that my eternal security does not depend upon any effort of my own. It is based upon the atoning work of the Lord Jesus, and the words that fell from the lips of the Lord Jesus are so explicit: "They shall never perish" (John x. 28).

III. The third characteristic is found in the third verse, too: "They sat down at thy feet." They were a *seated* people. I need hardly remind you that the posture of sitting implies rest, and in the Word of God we have three phases of rest presented to us. We have a rest *given:* "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28); we have a rest *found:* "Take my yoke upon you, and learn of me; . . . . and ye shall find rest unto your souls" (Matt. xi. 29); and we have a rest *remaining:* "There remaineth therefore a rest to the people of God" (Heb. iv. 9). All God's people are in possession of the first rest; it would be impossible to be a Christian without having that rest. But, there are thousands, I fear, who know little about the second rest. You have probably noticed three delightful points in Matt. xi. 29; there is something to *take:* "Take my yoke"; something to *learn:* "Learn of me"; something to *find:* "Ye shall find rest." I wonder whether you have found it! There are many Christians carrying burdens that God never intended them to bear, and it is impossible for us to enjoy rest as long as we are anticipating trouble. I used to think, as many Christians do now, I presume, that it is rest after conflict. Of course, that is perfectly true, but I thank God that, in addition to that, there is also rest in the very midst of conflict. Some of you who have been to Europe will remember that, on returning, the last point of land you passed belonging to Great Britain was Fast Net Rock, on which there is a lighthouse; and when you were abreast of the rock, you began to feel the mighty heavings of the Atlantic. The lighthouse men on that rock experience the same storm that you do, the same waves dash against it with all their fury, but those men stand there calm amid tumult, while you are being tossed to and fro on the bosom of the mighty deep. I venture to think that we have the counterpart of that in the Church of God to-day. There are some Christians who know what it is to rest and can say truthfully:

"Jesus, I am resting, resting,
In the joy of what Thou art,"

while there are others who are being tossed to and fro.

IV. In the sixteenth verse of this same chapter we have a fourth characteristic: they were a *separated* people. I think there is no truth more clearly taught in the Word of God than the truth of separation. We get it even in the first chapter of Genesis: the conversion from darkness to light; separation—God dividing the waters, and the trees yielding their fruit. And what we have in the first creation, God expects in the new creation of His people as well. Perhaps, one reason why the Church of God has lost her power is because she has ceased to be separated in heart from the world through which she is passing. I fancy I can hear some friends in my audience saying: "But surely it is impossible to be in this world, and yet not to be of it." I confess I do not see anything impossible about it. Let me illustrate what I mean. Many years ago while walking on the banks of the river Clyde, I saw a boat, moored in the middle of the stream, and by the side of the boat was a ladder which rested on the bed of the river. I wondered what the ladder was doing in that position. But very soon the problem was solved. A man came up out of the boat, and the moment

I saw him I knew from his dress that he was a diver. When everything was ready, he went down the ladder step by step, and was soon lost beneath the surface of the water. I remarked: "That is just what every Christian ought to be like. He has water beneath him, water above him, and water all around him; but the water will never touch him, for he has a waterproof dress on." We are in the world. God has placed us here, and we shall have to stay here until He takes us out. But if we "put on the whole armour of God"—you will observe I am changing the figure—we shall be able to stand, able to withstand, able to quench, all the fiery darts of the wicked. The blessed Lord Jesus was in the world, but He was not of it, and that can be true of every one of His followers to a greater or lesser degree.

V. In the twenty-third verse there is another characteristic recorded of these people: "O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south." They were a *satisfied* people. I sometimes think that there are two persons spoken of in Scripture who are yet to be satisfied. The one is the Lord Jesus, for the Word of God says: "He shall see of the travail of his soul, and shall be satisfied." And I love to think that everyone of us is capable of hastening on the moment when the Son of God will have full satisfaction. When the last sinner is saved, the last stone put into the spiritual building, and the last member placed in the body, He will have full satisfaction, but never until then. But there is another person to be satisfied, for David says: "I shall be satisfied, when I awake, with thy likeness" (Ps. xvii. 15)—that is, when I am exactly like Him, like Him in the tenderness that He manifested for the perishing, like Him in the sympathy that He displayed. I beseech you never to forget that a sight of suffering, a sight of sorrow, and a sight of the starving multitude, drew out the sympathy that was in the great heart of the Lord Jesus. I sometimes say that the only way, perhaps, to become like a person is to live with him. We fall into their ways unconsciously, and the only way for any of us to become like the Lord Jesus is to live in His presence. I wonder whether it is true that we are living with Him, and whether the lines of that hymn are our experience:

> "I cannot live without Him,
> Nor would I if I could."

VI. The next characteristic is found in the twenty-seventh verse: "The eternal God is thy refuge, and underneath are the everlasting arms." They were a *supported* people. It is deeply interesting to observe in this chapter the position that God's people occupy. In the third verse we are in His hands—for safety. In the same verse we are at His feet—for learning. In the twelfth verse we are between the shoulders—for power. In the same verse we are at His side—for fellowship. In the twenty-seventh verse we are in His arms—for rest. I love to think, dear friends, as the days go by and the difficulties increase, that there is a hand that grips me, there are arms that encircle me: "Underneath are the everlasting arms."

VII. The last characteristic that I would draw your attention to is in the nineteenth verse: "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness." They were a *sacrificing* people. I am sometimes asked: Does God expect sacrifices? And I always come out with a most emphatic Yes. The days of sacrifice are not over. Let us not forget what Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1). And let me add that anything short of that is positively unreasonable. What we need to do, therefore, is to yield ourselves absolutely to Him. I often say that I think the secret of a happy life is bound up in two things: to be in the place where God would have us, and to be doing the thing that our Master bids us. May we be prepared to say, as we stand on Round Top this evening and the shadows of night gather fast around us:

> "Take my life and let it be
> Consecrated, Lord, to Thee."

And if as we say it, we mean it, the whole current of our lives will be changed, and we shall leave Northfield to be increasingly used in the Master's service "until the day break and the shadows flee away."

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7206	25 00
7208	250 00
7212	9 50
7224	5 00
7225	13 75
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7229	2 00
7250	10 00
7251	10 00
7261	298 00
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7313	126 00
7320	111 35
7325	2 68
7330	66 95
7336	25 00
7337	3 00
7342	50 00
7358	1 00
7366	6 00
7367	1 00
7369	1 00
7376	123 41
7386	5 00
7389	92 85
7395	1 00
7396	41 00
7407	2 00
7410	2 00
7412	10 00
7413	2 00
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Personalia.

Rev. J. Wilbur Chapman, D. D., and party are engaged in a seven months' evangelistic tour of Scotland.

An organization called "The Pacific Coast Evangelistic Commission," for the promotion of evangelism on our Western shore, has recently been started, with headquarters at Salem, Ore. The Commission is made up of prominent Christian men of various denominations, with Mr. H. S. Gile of Salem, Ore., as chairman, Rev. H. Wyse Jones, D. D., of McMinnville, Ore., evangelist, and Mr. Paul Blackstone, musical director.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Baker and Hutchins.—Dec. 28-Jan. 19, Fredonia, Kans.; Jan. 20-Feb. 9, Reading, Kans.

Chester Birch.—Jan. 1-14, Bryan, O.; Jan. 15-30, Bradford, O.

H. T. Crossley.—Dec., Exeter, Ont.; Jan., Wingham, Ont.; Feb., London, Ont., Can.

Edgar E. Davidson.—Dec. 9-22, Claverick, N. Y.

Hart and Magann.—Dec. 28-Feb. 1, Sharon, Pa.; Feb. 8-Mar. 15, Anaconda, Mont.

C. R. Haudenschield and Party.—Jan. 4-25, San Francisco, Calif.

Robert L. Layfield.—Dec., Hutchinson, Kans.

Frank E. Lindgren.—Dec. 18-Jan. 1, Loranger, La.

Oscar Lowry and Party.—Dec. 28-Jan. 25, Horton, Kans.

Milford H. Lyon and Party.—Dec. 28-Feb. 8, Marion, Ind.; Feb. 15-Mar., Tulsa, Okla.

Milton S. Rees.—Jan., Nashua, N. H.; Feb., Buffalo, N. Y.

Harold F. Sayles.—Jan., Cambridge, O.

C. C. Smith and Party.—Jan., Boulder, Colo., and Wilton, Ia.

Obituary.

Rev. Edward G. Thurber, D. D. [1836-1913], for sixteen years pastor of the American church in Paris, died November 7 at his home in New York City. After graduating from the University of Michigan and later from Hartford and Union Theological Seminaries, Doctor Thurber served for twenty years as pastor of Park Church, Syracuse, N. Y. He resigned his pulpit there in 1888 and went to Paris, where he remained as pastor of the American church until 1904, when he returned to his native country.

Rev. Herrick Johnson, D. D. [1832-1913], passed away at his home in Philadelphia, November 20. After graduating from Hamilton College and Auburn Theological Seminary, and being ordained to the ministry in 1860, Doctor Johnson had his first charge in Troy, N. Y. Then followed the pastorate of the Third Presbyterian Church of Pittsburgh, Pa., and later of the First Church of Philadelphia, Pa. In 1880 he removed to Chicago to take charge of the Fourth Presbyterian Church, resigning that to become professor of homiletics at the McCormick Seminary, where he remained until 1905 when his advancing age induced him to retire from active duties. Doctor Johnson was the author of several books on religious and practical topics.

Mrs. A. F. Rush, who for many years attended the Northfield Conferences, passed away November 19, in Philadelphia.

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Our Book Table.

Chain of Prayer Across the Ages (A). Compiled and arranged by Selina Fitzherbert Fox, M. D., B. S. E. P. Dutton & Co., New York. Cloth. 232 pages. $2 net.

As its title indicates, this book is a collection of prayers from many sources and from many centuries. It is interesting as a compilation of prayers from B. C. 2000 to A. D. 1912. It shows us how wonderfully alike all good men are when they approach "the throne of the heavenly grace." But this book is notable for more than its interest: it has been compiled with the very practical purpose of aiding in the conduct of family prayers. One of the chief reasons why the family altar is not established in many homes is the dread of the head of the family to lead in what is sometimes called voluntary prayer. The father oftentimes is not unwilling to do it, but feels that he is incapable of it. This book will be found of great help. The choice of the prayers shows evidence of care and discrimination, and the arrangement provides for ready access to prayers, not only for each day, but for the various seasons of the Christian year, and special events in the home, as well as in the nation. We commend this book most heartily for its purpose, its arrangement and its contents.—*H. P.*

Christ and the Dramas of Doubt. By Ralph Tyler Flewelling. Eaton & Mains, New York. Cloth. 277 pages. $1 net.

The author discusses the problem of evil as stated in Æschylus' "Prometheus Bound," Job,

Shakespeare's "Hamlet," Goethe's "Faust," and Ibsen's "Brand," which five masterpieces he calls "the Dramas of Doubt."

With the statement that doubt arises from the existence of moral and physical disorder in the world, the writer first gives Æschylus' presentation of the problem and brings the reader to the point, that among the Greeks was a growing demand for the incarnation as the only basis of reconciliation between man, Prometheus, and God, Zeus. In his treatment of "Job" the author discusses the sorrows and testing of Job and points out that Job, by his faith, belied the sneer of Satan that religion was a matter of barter between God and man, and finally brings Job up to the "plains of peace" and to the great declaration that "to have God is enough." "Hamlet," the author says, gives "the struggle with the problem of an outraged moral order." The hero is stricken with a moral paralysis in the face of tasks demanding his personal performance. "Faust" is characterized as a "struggle with the problem of redemption." "Some day humanity will discover what Faust never discovered—that the way to joy, to power and to salvation is the way of the now unappreciated Cross." Ibsen's "Brand" gives "the struggle arising from the failure of spiritual ideals." Ibsen failed to solve the problem through overemphasizing individualism, and from a false view of the meaning of sacrifice.

Against these Dramas of Doubt is placed the Gospel. Jesus offers a personal solution of the problem. God identifies Himself with cosmic life and human achievement.

This is a most satisfying book for one who is perplexed with the problem of evil and prone to a pessimistic philosophy of life. A bibliography adds to the value of the book.—*F. L. D.*

Christian Faith for Men of To-day. By Ezra Albert Cook, Ph. D. University of Chicago Press, Chicago. Cloth. 260 pages. $1.25 net; postpaid, $1.35.

Any restatement of the Christian faith in terms that live men of the present day can understand is likely to prove helpful and popular provided it carries within it the essentials of the teaching of Jesus Christ. Doctor Cook, in a series of chapters, each divided into numbered propositions as subheads, "aims to present the essential truths of historic Christianity in orderly form, in nontechnical language, in view of, and in harmony with, those elements of the scientific and religious thought of to-day which are generally accepted by trained minds." He goes at his problem in a plain, straightforward, naturalistic way. Perhaps the impression given by the time the reader has finished the book is that his explanation of Christianity is too simple, *so* "naturalistic" as to put out of one's mind and heart any hope of "accomplishing the impossible" "by the power of God." Nor does Dr. Cook point out what may be termed the most vital dynamics present in the death of Christ, nor sound the deepest truths of His Deity and all that that means in His dying for sinful men. But every point cannot be fully treated in one volume—and for the persons who want a book to act as a basis for thought and discussion of Christian truths, Doctor Cook has presented us with just such an one, with helpful appendices to assist in its use as a class text-book. His point of view in regard to the "essential truths," though not so fully developed as one would like, is clearly stated in language the man of the present day can understand, and no doubt will prove helpful to many, for Doctor Cook's ideal in writing is to make out of Christianity a practical, serviceable, working religion, and he has gone a great way in so stating it.—*N. C. W.*

Christian Tradition and its Verification (The). By T. R. Glover. Macmillan Co. New York. Cloth. 229 pages. $1.25 net.

There is a very homely adage of an ancient order to the effect that "the proof of the pudding is in eating the string." This fundamental principle is the one employed by this author with such telling force in foiling the covert, as well as open, attacks that are made upon Christianity at the present time. For him tradition is quite a different thing from what it is to the Roman Catholic school of theologians. By it he means that vast and remarkable body of historical phenomena presented in the life of the Christian Church, and its verification is the philosophy that underlies it. To get the real content of that history and to interpret it by right principles is to establish the Divine claims and sanctions of the Church and, by the same token, the Divine claims of its Founder. The River of the Water of Life flowing down the centuries must have an adequate source. The church really and fully known and rightly understood presupposes its unique and cosmic Christ. The field is marked out, the laws laid down, of an investigation by which that result becomes invincibly manifest.

The whole book is a suggestive dissertation on that old Scripture which speaks of the Church as "fair as the moon, clear as the sun, and terrible as an army with banners." With the skill of a field marshal the author arrays the Church herself in a flank movement of the most effective kind against the positions of those who would get rid of the Church by destroying Him Who has established it. Taking his readers back into the early environment of the Christian faith and pointing out the long and lofty ascent the world has made in two thousand years by reason of it, he makes the Church speak for herself in no uncertain tones.

At the same time he exposes the captiousness of most of the criticism of the Church and of her Christ, and the callowness of their critics by the shrewd and just demand he makes that they shall be experts, experts such as the twelve apostles were, men of open mind and candid spirit and taught by "the Spirit of truth," before they shall presume to speak with autho ity on such high and holy matters. Altogether these lectures form an apologetic of subtle insight and power to grasp the full trend and force of which is to realize how impregnable the foundations of the faith really are.—*G. D.*

Educational Resources of Village and Rural Communities. Edited by Joseph K. Hart. Macmillan Co., New York. Cloth. 277 pages. $1.

A quotation from the Preface of this book will indicate the point of view from which it is prepared: "The natural, social and moral resources of our country and village communities are enormous, but they are being pathetically wasted." This book is "a tool of inquiry, by the use of which teachers, ministers, and social leaders in all lines may be enabled to reach the more complete knowledge of their immediate communities without which social leadership becomes mere irresponsible authority." The reader will be amazed to find what unexplored fields of investigation there are in his community and what practical results will follow from a wider knowledge of its resources.

Each chapter consists of three parts: (1) a presentation in a general way of the field under consideration, e.g., Physical Resources, Economic

Activities, Health, Local History, Social Life, Recreation, etc.; (2) a series of questions pointing out the line along which independent investigation of one's own field should run; (3) a bibliography. The chapters are by experts in the various fields. It is not a text-book for the use of pupils—rather, a guide for leaders into a splendid field of usefulness. One cannot read it without resolving to do something along the lines suggested. It should be in the hands of every teacher and social leader.—*N. F. S.*

Glory of the Commonplace (The). By J. R. Miller. Selected and arranged by John T. Faris. Thos. Y. Crowell Co., New York. Cloth. 374 pages. $1 net.

Things That Endure. By J. R. Miller. Thos. Y. Crowell Co., New York. Cloth. 312 pages. $1 net.

These are posthumous books from the pen of Doctor Miller. Both volumes are collections of brief essays on moral and spiritual topics. The average length is one page. Apt illustrations and suggestive ideas mark these books, thus making them valuable for daily readings and prayer meeting helps.—*F. L. D.*

Habeeb the Beloved: A Tale of Life in Modern Syria. By William S. Nelson, D. D. Westminster Press, Philadelphia. Illustrated. Cloth. 102 pages. 75 cents.

Doctor Nelson, a missionary of the Presbyterian Board in Syria, in this short sketch has given us the story of a native convert from the Orthodox Greek Church to Protestantism. Syrian village life, with its daily toil, gal -day festivities, marriage celebrations, dangers from travel, and religious conservatism are briefly and graphically told. The hero's career, from early conversion and persecution, through education, to prominence as Protestant leader and pastor and president of the local court, is most interesting.—*F. L. D.*

Men of the Gospels (The). By Lynn Harold Hough. Eaton & Mains, New York. Cloth. 98 pages. 50 cents net.

A series of brief sketches of the Baptist, Peter, John, Thomas, Judas, the Rich Young Ruler, Nicodemus, Caiaphas, Pilate, Herod Antipas, the Centurion at the Cross, and the Man of the Gospels. Much in little. Suggestive.—*F. L. D.*

Our Boy: Six Steps to Manhood. By Harry Edwards Bartow. Union Press, Philadelphia. Illustrated. Cloth. 126 pages. 75 cents net.

Here is the heart-experience of a wise, God-fearing father in the training of his child from birth to marriage. Parents of boys from six to eighteen years of age will find in this book many valuable suggestions along the lines of moral and religious teaching. The boy herein portrayed was just a common, active, alert, mischievous boy, with a will to be harnessed and a soul to be saved. The reader will, of course, understand that the father's instruction of his college son consisted largely of counsel and fatherly interest and prayer.—*F. L. D.*

Our World: The New World-Life. By Rev. Josiah Strong. Doubleday, Page & Co., New York. Cloth. 291 pages. $1 net.

Every inquiring mind alive to the signs of the times will want to read this book, if for no other reason than to see the picture the author portrays so graphically of Columbia standing with one hand dripping with the blood of a myriad unavenged murders, and with the other itching for unlawful and base gain reached after with the filching fingers of the white slave traffic, of the licensed liquor business, of corrupt legislation leading to special privileges, monopolistic franchises and iniquitous tariffs, and of the looting of the public treasury by means of graft. Or, again, in order to follow out the solid argument by which he so effectually disposes of that misleading and impotent cry, "Back to the farm," as being the solution for the numerous and gigantic ills that now afflict the body politic. For close and exhaustive reasoning and as a model of invincible logic it may be equalled, but it cannot be surpassed.

One will want to read this book also because such problems as those of Industry, of Wealth, of Race, of The Relation of the Individual to Society, of Lawlessness and Legislation, and that of The City are here presented, not as they so often have been heretofore, as isolated matters, but in their intricate interrelations as these have been developed and complicated by such things as Wireless Telegraphy, the Panama Canal, the Aeroplane, the Twentieth Century Limited and our *Olympics* and *Imperators* and what they imply and stand for. One and all of these are handled with Doctor Strong's painstaking thoroughness and comprehensive breadth of insight and vision, with a certitude resulting from his protracted thought and investigations along social lines, and set forth in a clear-cut and flowing style of expression that makes his book as fascinating as a novel.—*G. D.*

Pilgrim Faith (The). By Ozora S. Davis. Pilgrim Press, Boston. Illustrated. Cloth. 266 pages. $1 net.

In anticipation of the three-hundredth anniversary of the landing of the Pilgrim Fathers at Plymouth, Doctor Davis, president of the Chicago Theological Seminary, has written clearly, suggestively, out of a full knowledge of his subject and with a great love for it, of the life and service of the Congregational churches in America. He has very little to say about the more formal ecclesiastical aspects of his subject, but a very great deal to say about the leavening power of the Pilgrim Faith and its operation in great regions of life and society. The table of contents is suggestive. The relations of the Pilgrim Faith to Evangeli m, Democracy, Education, Missions, Theology, Literature, Deficient Races, Universal Brotherhood are all considered.

Since the reviewer shares Doctor Davis' pride in that faith and his love for it, it would be better possibly if the book were reviewed by some more impartial reviewer. But surely Doctor Davis has established what is beyond debate: that the spiritual democracy in which the great adventure of a handful of brave men and women eventuated has been a manifold force for better things for the last three hundred years and the influence of these churches has been out of all proportion to their ecclesiastical or territorial extension. The history of education in America, for example, would have to be rewritten if the chapters which they have contributed were to be left out. And so with foreign missions, or with theology, or with the restatements of theology in answer to the changing needs of changing times. The list of leaders of the great causes of the Spirit which Doctor Davis catalogue- is noteworthy. He has confessedly written for a purpose and has finely accomplished what he set out to do.

The illustrations of the book do not lend themselves to the same unqualified judgment; in some cases they not only detract from the appearance of the book, but sadly misrepresent

the men for whom they profess to stand. The Pilgrim Press would better bring its picture gallery down to date.—*G. G. A.*

Principles of Character Making. By Arthur Holmes, Ph. D. J. B. Lippincott Co., Philadelphia. Cloth. 336 pages. $1.25 net.

Doctor Holmes, for some years assistant professor of psychology and assistant director of the psychological clinic at the University of Pennsylvania, has made it his specialty to study the psychological development of the child from the Christian character building point of view. The principles of character building of which he treats are those, therefore, of a psychological nature, and as he develops them will be found of invaluable help to anyone whose work involves the training of children.—*N. C. W.*

Reaching Up and Out. By Amos R. Wells. Thos. Y. Crowell Co., New York. Board. 61 pages. 50 cents net.

Into the five words which form the subtitle of this little book—"The Highest for the Farthest"—Professor Wells, so he tells us, has packed his whole philosophy of living. And having taken that phrase as his own life motto, and having put it to the proof, he confidently recommends it to others, young people particularly. To reach up as high as possible for power in order to reach out as far as possible with influence is an aim worthy of the noblest life. It at once recalls to mind two biblical characters in whom it was strikingly exemplified, Abraham and Paul. This little book in which Professor Wells has unfolded his thoughts and experiences along this line of practical Christian service should be widely read. —*A. M. V.*

Vital Ministry: The Pastor of To-Day in the Service of Man (A). By W. J. McGlothlin, Ph. D., D. D. F. H. Revell Co., New York. Cloth. 192 pages. $1 net.

This is a timely and valuable book for all ministers of the Gospel and those who have that vitally important calling in view as their life work. The author is a minister himself and a theological professor—two qualifications which enable him to write with frankness and confidence.

A vital ministry is a spiritual life-producing ministry in the world. The really important thing is the true content of that life. It is realized when men are brought to know God in Jesus Christ. The fundamental and all-consuming aim of all Christian effort is a regenerated humanity. These commonplaces are given their true emphasis with a vigor of thought and expression entirely in keeping with the subjective phase of the author's theme. He discusses the minister in his relation to The World, to Truth, to Theology, to The Sermon, The Bible, Worship, Art and Architecture, to His Church and Social Questions.

The great merit of the book is the thoroughly up-to-date and practical manner in which each of them is treated. The numerous side issues in connection with each one of these that divert the minister from the right objective and too often make his efforts quite abortive are pointed out with candor and a quick insight into the seductive nature of the things that turn him aside from his goal. To the active minister it is worth its cost many times over as a standard by which to check up his own tendencies and progress, to the student really invaluable in pointing out the true ministerial ideal and the bypaths that lead away from its attainment. They will both find this volume a veritable nautical almanac by which they can get their latitude and longitude as preachers, no matter on what ecclesiastical seas or under what theological skies the particular exigencies of their course may lead them.—*G. D.*

BOOKS RECEIVED.

Bible Problems Explained. By James M. Gray, D. D. F. H. Revell Co., New York. Cloth. 127 pages. 50 cents net.

Brigham Young and His Mormon Empire. By Frank J. Cannon and George L. Knapp. F. H. Revell Co., New York. Illustrated. Cloth. 398 pages. $1.50 net.

Burton Street Folks. By Anna Potter Wright. Bible Institute Colportage Association, Chicago. Cloth. 123 pages. 35 cents.

Christian Tradition and Its Verification (The). By T. R. Glover. Macmillan Co., New York. Cloth. 229 pages. $1.25 net.

Church Publicity. By Christian F. Reisner. Methodist Book Concern, New York. Cloth. 421 pages. $1.50 net.

Evangelism and Social Service. By John Marvin Dean. Griffith & Rowland Press, Philadelphia. Cloth. 71 pages. 25 cents net.

Expositions of the International Sunday School Lessons. 1914. By I. M. Haldeman. Charles C. Cook, New York. Paper. 116 pages.

Girl and Her Religion (The). By Margaret Slattery. Pilgrim Press, Boston. Illustrated. Cloth. 212 pages. $1 net.

Gospel Story in Art (The). By John La Farge. Macmillan Co., New York. Illustrated. Cloth. 417 pages. $5 net.

History and Literature of the Early Church (The). By James Orr, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 180 pages. $1 net.

History of Religions. By George Foot Moore, D. D., LL. D. Chas. Scribner's Sons, New York. Cloth. 637 pages. $2.50 net.

Hymns for the People. Compiled and edited by Harold F. Sayles and Elisha A. Hoffman. Evangelical Publishing Co., Chicago. Paper. 267 pages. 15 cents.

Jolly Jingle Book (A). By Anna Burnham Bryant. Pilgrim Press, Boston. Illustrated. Cloth. 125 pages. $1 net.

Keeper of the Vineyard (The). By Caroline Abbot Stanley. F. H. Revell Co., New York. Illustrated. Cloth. 345 pages. $1.25 net.

Our World: The New World-Life. By Rev. Josiah Strong. Doubleday, Page & Co., New York. Cloth. 291 pages. $1 net.

Principles of Character Making. By Arthur Holmes, Ph. D. J. B. Lippincott Co., Philadelphia. Cloth. 336 pages. $1.25 net.

Quiet Talks on Following the Christ. By S. D. Gordon. F. H. Revell Co., New York. Cloth. 241 pages. 75 cents net.

Religion and To-Day. By J. Brierley. Pilgrim Press, Boston. Cloth. 288 pages. $1.25 net.

Religious Ideas of the Old Testament (The). By H. Wheeler Robinson, M. A. Chas. Scribner's Sons, New York. Cloth. 245 pages. 75 cents net.

Return of the Lord Jesus (The). By R. A. Torrey, D. D. Bible Institute of Los Angeles, Calif. Paper. 160 pages. 25 cents.

Shall We Do Without Jesus? By Arthur C. Hill. Geo. H. Doran Co., New York. Cloth. 304 pages. $1.50 net.

Short Course Series (The). Chas. Scribner's Sons, New York. Cloth. 60 cents net each.

Divine Drama of Job (The). By Charles F. Aked, D. D. 144 pages.

In the Upper Room. By David James Burrell, D. D., LL. D. 146 pages.

Mirror of the Soul (The). By Rev. John Vaughan, M. A. 142 pages.

Story of Joseph (The). By Adam C. Welch, D. D. 125 pages.

St. Paul and the Mystery-Religions. By H. A. A. Kennedy, D. D., D. Sc. Geo. H. Doran Co., New York. Cloth. 311 pages. $1.50 net.

Teaching of the Lesson (The). 1914. By G. Campbell Morgan, D. D. Geo. H. Doran Co., New York. Leatherette. 157 pages. 25 cents net.

Unwritten Sayings of Our Lord. By Rev. David Smith, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 151 pages. $1 net.

Valley of the Moon (The). By Jack London. Macmillan Co., New York. Frontispiece. Cloth. 530 pages. $1.35 net.

Woman's Hope (A). By Alice Freeman Firman. Pilgrim Press, Boston. Paper. 28 pages. 25 cents net.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

THE MISSION OF THE SEVENTY.

(January 11, Luke x. 1-24. Golden Text: Matt. x. 20.)

Their mission, you will observe, was to prepare the way for Jesus,—not to take the place of Jesus and thus make it unnecessary for Him to come, but so to speak to the people of Him that when He came after (as He was shortly to do) they would be waiting with open minds and hearts to receive Him. Was that not a splendid "mission"?

And I want you to notice that these seventy were to be only the advance guard of a great host on the same errand. Read ver. 2 and hear the tramp, tramp of a mighty army of "Christ's Own," following on to tell others of His love and power,—laborers in the world-wide harvest of souls. I wonder how you and I can help prepare the way for Jesus in the hearts of others. Let us look carefully in our lesson and see how Jesus told the seventy to do it.

Your teacher will tell you that ver. 4 means that they were to set themselves steadily and resolutely at the task and not be diverted from it by other things—even things that were right enough in themselves. Men on a mission must be really devoted to it; do you see the point? O how many splendid messengers for Jesus have been "side tracked" (did you ever see a railroad switch?) by other things! Take care! Satan sits alert at the switch and will shunt you off the main line of Christian testimony if he can.

In ver. 5 and 6, you will see that the seventy must bring a benediction to a home by just coming into it. I have had one of them (of course, not of the original seventy) in my home. When he came in, peace and inspiration came with him. He was so gentle, so thoughtful of others, so unselfish, so ready to talk or to keep still, so full of wisdom—why, he seemed to radiate the peace of God just as the glass bulbs overhead radiate light because they are full of electricity. He not only prepared the way for Jesus, but he brought Jesus right along with him.

If you look at the first part of ver. 9 you will see that the seventy brought relief to the afflicted folk in the towns into which they came. The sick were healed, demons were cast out, the dead were raised to life. It was like a king, who, when he is approaching, sometimes sends ahead of him messengers to scatter coins and other valuable presents in the road for the people to gather up, as little samples of his wealth and generosity. I wonder what sort of an idea your friends and mine are getting of *our* King Jesus by the way we distribute to them the good things He gives us.

And, finally, after their presence has brought peace and their love and Christlikeness have brought relief to those in need, then they speak of Christ (ver. 9). "It is from

Him," they say, "that all the blessing we have brought has come. And He is coming nigh you even now, better than all His gifts. We are only messengers; He is the Mighty Saviour and King Whom we come to announce." O boys and girls, I pray you do not forget to speak of Him. Let Him make you one of the answers to the prayer He told us to offer in ver. 2.

THE GOOD SAMARITAN.

(January 18, Luke x. 25-37. Golden Text: Mark xii. 31.)

Shut your eyes and try to see the poor man beside the Jericho road,—robbed, stripped, wounded, half dead, sure to die unless help reaches him soon. Can you see him listen as for his life as he hears footsteps? Too weak to raise his head, he can only pray to God that the approaching stranger may see him. He is seen, and presently the man stands near him, sees his condition—and passes by on the other side. It is a priest from the Temple at Jerusalem, the very one from whom the poor man might most certainly have expected aid. Why?

Then there is another step, and a Levite, a helper in the Temple, comes and even carefully examines him, sees how badly off he is and how much trouble and expense it will take to help him—and passes by on the other side. Poor man, by this time he must have almost given himself up to perish. If these servants of God will not help him, who can be expected to?

But listen! There is another step! It draws nearer and nearer, and finally stops by his side. A strong hand lifts his head, tenderly places it on a soft resting place and begins to bathe it with oil and wine. The clothing, matted over his wounds, is carefully cut away, the wounds are cleansed and healing oil poured into them. Carefully the stranger lifts him to the back of his own beast, and, walking by his side, brings him to an inn and makes arrangements for him to be cared for, himself promising to pay whatever charges there may be. And *this* man was a Samaritan, one whom the Jews despised as not knowing the way to worship Jehovah God! But which of these three men do you think was most like Jesus Christ? See how many ways you can think of in which he was like the Saviour. Read ver. 33-35 carefully, noticing every word.

I wonder what you or I would have done if we had been on the Jericho road that day. Carefully now. Are you sure you haven't been there this morning? How about that fellow who was hungry for a kind word from you—did he get it? How about that little girl you snubbed because she was poorly dressed,—rather like the priest, wasn't it? How about the deed of kindness left undone, because it was "too much bother"? That's just what the Levite thought. Following Christ in true neighborliness is a very practical thing. And if our neighborliness is really like His it will be looking out all the time for opportunities to do good to others even though they do "not belong to our set" and though it will cost us time and money to give the needed lift.

SERVING JESUS.

(January 25, Luke viii. 1-3; ix. 57-62; x. 38-42. Golden Text: Matt. xxv. 40.)

Now we have a lesson in which we see people doing something for Jesus, serving Him in different ways as His need required. The women who followed Him gave of their money to care for His necessities. You see our Saviour was poor in this world's goods and, going from place to place as He did, healing, teaching, doing good, He had no opportunity to work and earn money Himself. This gave a fine chance to those for whom He did so much to do something for Him in return. The very women named in this lesson had been saved from the devil's power by Him (ver. 2) and their gift of money was a very small return to make. But it was what He needed and what they could do, and that is the secret of all service,—to be ready all the time to do what one can. Sometimes it will be a kind word, sometimes a gift of money or something else, sometimes a visit in a cheerless home, sometimes to stand by a little chap the other fellows are persecuting, sometimes to help the teacher in school or class—dear me, there are number-

less ways to serve if one only keeps his eyes open and his heart tender. Do not say that these things are not "serving *Jesus,*" because if you do I shall think you have not learned your Golden Text.

Sometimes service like this costs a good deal. But one must make up his mind that if he intends to follow Jesus it will not be easy—is not intended to be easy. Perhaps the people who set out to follow Him in ver. 57-62 were discouraged by what He told them; perhaps they said: "If this is what it means to be Christians we must be excused," and returned to their homes and their sins. But when one enlists in an army he must be prepared to suffer hardship, and even death; he doesn't enlist to go on a picnic, but on a campaign. And when one enlists as a soldier of Jesus Christ he should do it with his eyes open, ready to go where he may be sent and serve with all his heart the Great Captain of his salvation. If he isn't prepared for that, better not enlist.

I am glad there is another sort of service that pleases Jesus besides the active doing something. Mary who sat at His feet and heard His word pleased Him best. I suppose she was ready and willing to do all that was necessary in the house, but when she could snatch a moment from the work she went straight to the Master's feet. O boys and girls, remember that, after all, Jesus would rather have *you* than anything you can do for Him, and that unless He really has *you,* nothing you can do will please Him. From His feet to His service,—that's the order.

THE UNFRIENDLY NEIGHBOR.

(February 1, Luke xi. 1-13. Golden Text: Luke xi. 9.)

In the Life of John G. Paton (which, by the way, every boy and girl ought to read) is an account of Mr. Paton's father's place of prayer. It was a particular room in the home, and often the children at play would come near the door at the hour when the father was shut in and hear the murmur of his voice as he talked with God. The influence of that sacred place followed them through life, and doubtless it was the answer to that father's prayer that made his sons such good and useful men.

Our lesson tells us that the disciples one day heard Jesus praying. Something about His prayer made them think they had never learned how to pray, and so they asked Him to take them into His school and teach them, also. He gave them their first lesson right there. He will take you and me into that school, too, if we wish to have Him, and we shall learn there the most valuable secret anyone can know.

The first lesson was a little form of prayer,—we call it the Lord's Prayer, that is, the prayer that the Lord taught His disciples. You can all repeat it, but I wish you would take a pencil and paper and write down, in your own words, just the things you ask for when you offer it. I count six separate requests—see if I am correct. Do you think it strange that this first lesson is a form so short that a little child can repeat it, and contains only six requests? Perhaps if you will study the prayer carefully you will find that it includes practically everything for which we should wish to pray. I hope you never repeat it parrot-like, with little thought of what the words mean.

The next lesson in this school of prayer teaches us that when we really have something we believe God wants to give us, we may pray for it, not once or twice, but again and again and again, through years if necessary, until it comes. Really, when you come to think about it, if we only care enough for a thing to ask for it once and then go away and forget all about it we can scarcely call that prayer at all. The friend who came at midnight did not do that way. But I love to notice that he was praying for somebody else, not for himself. I suspect that when we care enough about the welfare of our friend to rise from our bed at midnight and go to God in prayer for him, and do it again and again, that the answer to our prayer is not far away.

Of course you will learn the Golden Text. It is one of the most wonderful promises in the Bible and I hope you will believe every word of it. "Ask—seek—knock"; a little child can use these keys to God's storehouse and obtain that which will bless the whole world.

THOUGHTS FOR THE QUIET HOUR.

JANUARY, 1914.

Thursday, 1st. *The* LORD, *he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. Deut. xxxi. 8.*

The new year is before us. We stand, as Abraham stood upon the banks of the Euphrates, looking off toward an unknown country. Our strength is in the living God. If He be Guide and Counselor, all is well. Let us, therefore, "lay aside every weight," and set forth bravely.—*D. J. Burrell.*

Friday, 2nd. *Forgetting those things which are behind, and reaching forth unto those things which are before. Phil. iii. 13.*

To forget the things that are behind is a duty. First they must be faced fearlessly and completely before God and placed in His hands. Having placed them there we must leave them with Him. God will keep His hand on them and prevent them from rising to injure us. Because He remembers them, we can afford to forget them.—*Charles H. Brent.*

Saturday, 3rd. *As those that are alive from the dead. Rom. vi. 13.*

This is the primary, beautiful, dominant ideal of the Christian life—holiness to the Lord. The old self is dead, the grass grows over it, the devil himself being the chief mourner; the new self walks in the glory of a Divine and eternal righteousness.—*W. L. Watkinson.*

Sunday, 4th. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21.*

What Christian folk need to do is to think less about themselves and more about their Lord—their mighty and conquering Lord! I know there are many things to discourage us in the condition of the Church; but suppose we lift up our eyes, what do we see? We see Jesus "crowned with glory and honour," we see Him "from henceforth expecting till his enemies be made the footstool of his feet." *"Expecting!"* Calmly, confidently "expecting" it! The result is not a matter of doubt; it is only a matter of time. That is the vision we want to see—the vision of our enthroned Lord! . . . . That would fill us with confidence and courage. And confidence and courage would spell conquest.—*J. D. Jones.*

Monday, 5th. *Let the fear of the* LORD *be upon you; take heed and do it. 2 Chron. xix. 7.*

Make your best thought into action.—*Selected.*

Tuesday, 6th. *Call to remembrance the former days. Heb. x. 32.*

The former days—times of trial, conflict, discouragement, temptation! Did we oftener call these to remembrance, with how much more delight would we make the covert of God's faithfulness our refuge, exclaiming with the psalmist: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice"!—*Richard Fuller.*

Wednesday, 7th. *By strength shall no man prevail. 1 Sam. ii. 9.*

However the battle is ended,
  Though proudly the victor comes
With fluttering flags and prancing nags
  And echoing roll of drums,
Still Truth proclaims this motto
  In letters of living light:
No question is ever settled
  Until it is settled right.

Let those who have failed take courage;
  Though the enemy seem to have won,
Though his ranks be strong, if he be in the wrong,
  The battle is not yet done.
For sure as the morning follows
  The darkest hour of night,
No question is ever settled
  Until it is settled right.

—*Ella Wheeler Wilcox.*

Thursday, 8th. *This present age. 2 Tim. iv. 10 (R. V., margin).*

How long is it since you read the "Arabian Nights"? Take it from your shelves again, and turn up the story of the third calendar, that story of the adamant or magnetic island. There it was out in the ocean, and a ship was drifting o'er the sea, stout,

well made, and strong, but rudderless; and the magnetic island drew it closer, and closer yet; until suddenly, without sound of hammer or explosion, the ship fell to pieces, for that magnetic force had drawn out every rivet and every bolt, and the wreckage of a great ship was strewn upon the sea. That is a fairy story, but do not miss the truth in it. The lure of the "present age" is the magnetic island, and ere you know it, it is drawing out of your life every rivet of strength, and presently you will have to say: All I have gathered is vanity.—*G. Campbell Morgan.*

Friday, 9th. *But one thing is needful. Luke x. 42.*

It is such a comfort to drop the tangles of life into God's hands and leave them there! There are so many things we cannot set right. The mesh of circumstances round us may be so bewildering that we can see no way out of it all, but always He gives us to see the one forward step that we can take, the next thing that it is at least right for us to do, and that is all that belongs to us.—*J. R. Miller.*

Saturday, 10th. *As I have loved you, that ye also love one another. John xiii. 34.*

There is not a conceivable problem—domestic, social, economic, industrial, educational, civic, national, or international—that cannot be solved by this rule.—*James A. Francis.*

Sunday, 11th. *Christ . . . . [or] Diana. Acts xix. 4, 24.*

The men of Ephesus heard about Christ, but they were filling their pockets with anti-Christ. Great numbers of them made their living by making silver shrines for Diana. . . . . Try to realize the position of one of these men who felt the call and the allurement of the holy Christ. What is he up against? If he accepts the Christ he forfeits the profits on the silver shrines. That is to say, on the one hand there is the question of *life,* and on the other hand there is the question of *living;* and the subtlety and persistence of Mammon are so exercised that the living shall be obtruded to the eclipse of the life. The Ephesians were blinded by the silver shrines as we are blinded by their equivalents in our own day. It is always the endeavor of Mammon . . . . to hold the transient so close as to blind us to the eternal; a silver shrine can be so held that it shuts out God.—*J. H. Jowett.*

Monday, 12th. *As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . . Herein is my Father glorified, that ye bear much fruit. John xv. 4, 8.*

The crowning blessing of abiding in Christ is found in the assurance that "herein is my Father glorified."—*J. Hudson Taylor.*

Tuesday, 13th. *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life. Jas. i. 12.*

"Blessed is the man that endureth temptation." Why? Because "when he is tried, he shall receive the crown of life." Not every disciple will be crowned. . . . . If you are defeated you will not be crowned. If your life is one of disaster and discipline, you may be saved, but you will just enter heaven, saved, as it were, from a burning building, but without coronation.—*A. T. Pierson.*

Wednesday, 14th. *My sin is ever before me. Ps. li. 3.*

There is something in the life of each of us—unless life has taught us nothing—which we do well to call to mind. We should know it by name, and when our life is becoming foolish or frivolous, when we feel in some earnest moment that we are drifting, losing ourselves in the small successes and ambitions of the world, we should resolutely call to our remembrance that thing which in a moment can strike a silence through our vain thoughts and can fill us with one supreme thought concerning the deepest matters, such as leaves us in the Presence of God.—*John A. Hutton.*

Thursday, 15th. *The ruler of the feast . . . . tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew). . . . . This beginning of miracles did Jesus in Cana of Galilee. John ii. 9, 11.*

Yes, he, "the ruler of the feast,"
Might drink the sparkling wine,
But they "which drew the water knew"
The miracle Divine.

And it was then, and ever is,
That they who serve shall see
The glory and the beauty of
Life's wondrous mystery.

And they who serve the Lord shall know
His goodness and His power,
If they with patient hearts will wait
Till His appointed hour.

—*E. D. Ward.*

Friday, 16th. *Bless ye the* LORD, *all ye servants of the* LORD, *which by night stand in the house of the* LORD. *Ps. cxxxiv. 1.*

There is a bird common in our northern districts which people call the stormcock, because his note always rings out cheeriest in tempestuous weather. That is the kind of music that the Christian's heart should make, responding, like an æolian harp, to the tempest's breath by music and filling the night with praise.—*Alexander Maclaren.*

Saturday, 17th. *Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said, ... This kind goeth not out but by prayer. Matt. xvii. 19-21.*

They had failed in power because they had failed in prayer. . . . . The "demons" still to be found in our cities and villages, in our congregations and homes, will never be cast out except by prayer.—*W. H. Griffith Thomas.*

Sunday, 18th. *Walking in the fear of the Lord, and in the comfort of the Holy Ghost. Acts ix. 31.*

"The fear of the Lord" and "the comfort of the Holy Ghost" are apparently contradictory. . . . . And yet, as we interpret this word in the spirit and teaching of Jesus and of His apostles, we see that these things, far from being contradictory, are complementary. Just as the contradictory elements in the air, oxygen and nitrogen, absolutely different one from the other, combine to form atmosphere which is vital to physical life, so these two, seemingly contradictory, really combine in the making of a life strong and beautiful as God desires the lives of His people to be. . . . . For "the fear of the Lord" is practical faith, and "the comfort of the Holy Ghost" is practical, daily adequacy and fullness of Divine strength. The one is our assertion to God, the other is God's answer to us, for God answers His children's assertion of loyalty, of surrender, of obedience, and of consecration by reasserting Himself within them. "The comfort of the Holy Ghost" and all that the term comprehends is known to the man who fears God. This is the attitude of surrender which conditions an amplitude of strength.—*J. Stuart Holden.*

Monday, 19th. *Except the* LORD *build the house, they labour in vain that build it. Ps. cxxvii. 1.*

I tried to build without the Lord, and lo! a tumbled pile of bricks upon the ground! I turned, and built with the Lord, and lo! the walls rise fair and firm, and the sky is their roof, and eternity is their foundation.—*Amos R. Wells.*

Tuesday, 20th. *My soul, wait thou only upon God. Ps. lxii. 5.*

There are heart sicknesses known to earth more real and distressing than any physical malady. Times there are in each human life when the sharp sword pierces to the very center of the soul. Speaking after the manner of this world, the agony seems greater than can be borne. What then? Shall we sink down in despair? No. There is a better way. Summon thy soul to new courage and patience. Say to thy soul within the thick shadows, even where no light enters: "My soul, wait thou only upon God."—*C. H. Spurgeon.*

Wednesday, 21st. *His servants shall serve him. Rev. xxii. 3.*

We have not really done that here, because so much time and strength have gone into the inner fight. End that, conquer sin at last, leave it outside those open gates—open to us and barred to it—and then we can serve Him, then we can run the errands of His universe if He commissions us. It is not death that works this change, and gives us this victory. . . . . It is what comes with death—the setting of our spirits free for the vision of His face with its transforming work, making us like Him. In that vision we win the victory over sin and are ready as conquerors to join His hosts for eternal service.—*Cleland B. McAfee.*

Thursday, 22nd. *Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.*

Let me give you a rule in life for awakening your love and sympathy. First put yourself in the other person's place, and then try to help him. You are compelled to associate with some persons who

always seem to do every little thing in such a way as to make themselves unendurable. To use an everyday expression, "they always rub you the wrong way." Now just imagine yourself in their place. Make their sorrows your own, give full credit to their virtues and then try to help them. It may be that they have some anguish of soul, or some hidden disappointment, which, did you but know, would melt your heart with pity for them. If their surroundings were yours it may be that you, too, would be far less endurable than you are.—*D. L. Moody.*

Friday, 23rd. *In God I have put my trust; I will not fear. Ps. lvi. 4.*

Not thine, nor mine, to question or reply
When He commands us, asking "How?" or "Why?"
He knows the cause; His ways are wise and just;
Who serves the King must serve with perfect trust.

—*Henry van Dyke.*

Saturday, 24th. *Now abideth faith, hope, love, these three; and the greatest of these is love. 1 Cor. xiii. 13 (R. V.).*

Love is the greatest thing that God can give us, for Himself is Love; and it is the greatest thing we can give to God, for it will give ourselves, and carry with it all that is ours.—*Jeremy Taylor.*

Sunday, 25th. *All their lifetime subject to bondage. Heb. ii. 15.*

To be in bondage is a very common misfortune, and none the less so when the captive does not know it. When Jesus declared to the Jews that His truth should make them free, they resented it, replying: "We be Abraham's seed, and were never in bondage to any man." Nevertheless, they were the servants of sin. . . . . There is a bondage to custom, a bondage to self, from which few seem to be free. Think how many are in bondage to what other people think of them, to what is expected of them—people that dare not move a step from the beaten track of common opinion! . . . . How many are held in the bonds of popular sentiment! Yet from all this, and from all that robs the soul of its independence, from everything that is servile, Christ would make us free. "If the Son . . . . . shall make you free, ye shall be free indeed."—*Margaret Bottome.*

Monday, 26th. [*Thomas*] *said, ... Except I shall see, ... I will not believe. . . . . Jesus . . . . saith, ... Be not faithless, but believing. John xx. 25-27.*

Every doubt in the heart of a Christian is a dishonor done to the Word of God and the sacrifice of Christ.—*Selected.*

Tuesday, 27th. *Casting all your care upon him; for he careth for you. 1 Pet. v. 7.*

Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is: "Cast thy burden upon the LORD, and he shall sustain thee." The thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated: "He careth for you."—*Selected.*

Wednesday, 28th. *Rejoice in the Lord. Phil. iv. 4.*

We must go out of ourselves for joy, as for everything else that is worth having. We keep pulling ourselves to pieces to try and find joy, and in searching for it we come across so many empty, dark, dismal places—haunted chambers, where foul things creep and sad memories mutter dolefully—that it quite kills the thought of joy. So it will always be, as long as we read the text, Rejoice in yourself. He who sees self will never see anything but that which he may well weep over. He who sees the Lord may live always triumphing.—*Mark Guy Pearse.*

Thursday, 29th. *For this* [*thorn in the flesh*] *I besought the Lord thrice, that it might depart from me. 2 Cor. xii. 8.*

Paul asked for what he thought he wanted—to be healed of his painful infirmity. But the Father knew, what the child did not yet know, that to take away the discipline of that infirmity would be robbing the child of such spiritual strength and grace as would be worth to him far more than any possible bodily health. So He answered: "My grace is sufficient for thee: for my strength is made perfect in weakness"; and the child, being a true child, accepted the answer with great thankfulness: "Most gladly . . . will I glory in my infirmities."—*William R. Richards.*

Friday, 30th. *Looking unto Jesus the author and finisher of our faith. Heb. xii. 2.*

Trusting alone in Him Who is her object, faith knows no straitness; for she has never learned to limit "the Holy One of Israel." She ever receives from God, and ever succeeds by His power. . . . . The waters of her abundance flow out from Him Who is faith's Author.—*Henry Varley.*

Saturday, 31st. *Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . . Your heavenly Father knoweth that ye have need of all these things. Matt. vi. 31, 32.*

I would be quiet, Lord,
Nor tease nor fret;
Not one small need of mine
Wilt Thou forget.

—*Julia C. R. Dorr.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE MISSION OF THE SEVENTY.

(January 11, Luke x. 1-24.)

January 5. Luke x. 1-16.
January 6. Luke x. 17-24.
January 7. Isa. vi. 1-8.
January 8. 1 Cor. i. 18-31.
January 9. Rom. x. 1-15.
January 10. Ezek. iii. 16-27.
January 11. Acts x. 34-48.

Some months had passed since the Lord sent out the twelve Apostles. Their work had been limited to the Hebrew people, to whom the first offer was always made in the early proclamation of the Gospel (Luke xxiv. 47; Acts x. 37). But the necessity of confining His messengers to His own people no longer obtained, because the Hebrew leaders had definitely declared against Him. Our Lord yearned over His other unshepherded sheep that were struggling in the thorns and were torn by their enemies (John x. 16). It seemed as though they were worn out by long and vain search for green pastures and right roads, and had cast themselves on the ground panting in dreary despair of ever finding them. A boundless field opened before the little group, which had found in Jesus the words of eternal life, and He resolved to send out no fewer than seventy messengers to bid the lingerers on the highways and byways to come to the feast.

The Mission of the Seventy. *Seventy* reminds us of Num. xi. 16, 17, 24, 25. That number also stood in Jewish reckoning for the nations of the world. Samaria, in which the Lord was at that time, was a befitting spot for the starting of this new enterprise.

The seventy, separated into pairs, were sent as messengers to the very race which, from their earliest, they had been taught as Jews to despise. The Rabbis were very strict in prohibiting their followers from entering the homes, returning the greetings, and joining in the meals of Samaritans. But all this was foreign to the teachings of Jesus, Who broke down the barriers of caste and color. He instructed His messengers that they were to associate with these Samaritan people, to enter their homes, to eat such things as were set before them, and to repay for free entertainment by healing the sick and in all spiritual ways ministering to their need. Ambassadors are accredited by special tokens. In old time they might even carry the king's signet ring. And surely these acts of mercy were the heaven-supplied credentials that they belonged to a new Kingdom, which was Love.

It is an awful thing to sin against such love as Christ's. Sodom, Tyre and Sidon sinned against the law of righteousness, of which even the heathen carry a transcript in their hearts (Rom. ii. 15), but Chorazin, Bethsaida and Capernaum sinned against incarnate Love. Therefore, their peril was greater.

Evidently our Lord knew that Tyre and Sidon would have repented if they had had greater advantages (ver. 13). But these could not be given, because the evolution of the Divine purpose must be in its regular order. Yet surely in the judgment of the

last day, all such facts will be duly weighed, and the judgment will be according to absolute justice. See Gen. xviii. 25.

The Return of the Seventy. Whilst they were engaged on their mission, our Lord visited Jerusalem for the Feast of Tabernacles, as recorded in John vii. When they met Him again they had good news to tell. Even the demons were subject through His name. In dealing with these they had gone beyond the Lord's commission; but their faith had risen with their experience of the assistance which the Spirit of God had given, and it had not been disappointed. It could not be otherwise. In the wilderness of His temptation our Lord had already vanquished the Prince of Darkness, and it remained for His disciples to apply the results of their Master's victory to the specific cases which they had to handle.

Evidently our Lord had been in close spiritual touch with His servants and had been beholding the successful results of their mission, for He said: "I have been beholding Satan fall as lightning from heaven."

It is wonderful to consider how much may be effected by a handful of earnest, believing souls. The seventy seem to have turned the scale in the heavenlies. There is a great conflict on foot between Heaven and Hell, between Christ and Satan. The Lord conquered him and bruised his head on the Cross and in the Ascension when He was raised above all principality and power; but in the application of that victory, *we* may count. It is as when a few ounces will turn a scale, on either side of which immense weights are in balance. A tiny addition on either side will move the vast masses that oppose each other. So in this great conflict in which the kingdoms of light and darkness are in deadly encounter these seventy, and others like them all down the ages, count for altering the situation materially and gloriously. They may only cast out a few demons, but Satan falls as lightning from Heaven. Hold your ground, young soldier! Fight the good fight! Be true and faithful! You may think that it does not much matter what befalls. But it does, and if you stand firm and steadfast your weight may turn the scale in the heavenlies and cause Satan to "fall as lightning from heaven."

Then our Lord went on to promise a similar victory to His servants in every age. Ver. 19 must apply to all the Church. (See Ps. xci. 13; Mark xvi. 18.) The Second Adam has bruised the serpent's head, and we who belong to Him may do the same. Let us dare to claim this promise! Let us never count Satan as above us. He is under our feet! (See Rom. xvi. 20.) When next you are tempted almost beyond endurance, dare to turn to this text and claim that our Lord should make this promise your happy portion. Only remember that it is not your resolution which will avail, but *His* power in and with you. (See 1 Cor. xv. 57; Phil. iv. 13.)

Notice our Lord's caution. They were not to rejoice most in their success over the enemy of souls, but in the fact that their names were written in the Book of Life (Ex. xxxii. 32; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15). Is your name written there? This is more important than to have it in the will of the millionaire!

Our Lord's Reflection. Our Lord often suffered and sorrowed. It was good that He had sources of joy of which the world could not deprive Him. He rejoiced in the Holy Spirit. "The fruit of the Spirit is . . . . joy" (Gal. v. 22). It is a great mystery that the babes come off best in the spiritual world. Theirs is the Kingdom of Heaven. The babe-nature is not childish, but childlike. Its favorite Scripture is Ps. cxxxi. The reason why the mysteries of God are revealed to the simple-minded and pure is given in 1 Cor. i. 29; ii. 14. And it is very blessed that if we can never be theologians of the *head,* we may all know the theology of the *heart.* In this University the most obscure and unlearned can graduate with honors.

Surely He of Whom ver. 22 is true must be God. It takes God to know God. He Who can reveal Him to such as He will must be equal with God, and one with Him in a very special sense. Shall we not so fulfill the conditions of meekness and obedience that the Son may be willing and able to unveil to us the perfection and glory of the Father? It is in proportion as we obey Christ and translate our visions into deeds that we grow unto the stature of the perfect man.

What a noble word is that of ver. 22! It reminds one of Matt. xxviii. 18. Here

our Lord is counting up the results of His Cross as though it were already behind Him. (See Ps. ii. 8; Rev. xi. 15.) How safe we are as His servants! How sure of ultimate victory!

Golden Text: *It is not ye that speak, but the Spirit of your Father that speaketh in you. Matt. x. 20.*

THE GOOD SAMARITAN.

(January 18, Luke x. 25-37.)

January 12. Luke x. 25-37.
January 13. 1 John ii. 1-11.
January 14. 1 Cor. xiii. 1-13.
January 15. Acts ix. 36-43.
January 16. Rom. xv. 1-13.
January 17. Phile. 4-25.
January 18. Matt. v. 38-48.

The word *tempted* conveys a different meaning to us than when it was employed in translating the New Testament. It would be better to use the word *test:* "Then an expounder of the law stood up to *test* him with a question." We need not impute to this man a captious spirit. There is no reason why he may not have been genuinely anxious to have that eternal life of which he had heard our Lord speak so often. "How may I have, in *my* soul, that life which is not dated by hours or days, but in which God Himself dwells?"

Our Lord sent him back to the old law of Moses for answer. In effect, He said: The treasure you seek is buried in the ancient law which you profess to understand and teach. It was as though our Lord meant that the Father would never have kept mankind, and especially His own people, in ignorance of the great secret of existence. Our Lord was always insisting that His message was not new, but the fresh re-editing of "what Moses in the law and the prophets did write." The lawyer knew in a moment what He referred to, and quoted Deut. vi. 5; Lev. xix. 18. It was a wise and good answer. Nothing in all the Scripture is greater than this. (See Mark xii. 31.) Our Lord replied: "This do, and thou shalt live," i.e., thou shalt enter upon and enjoy the very life which God is living, and all holy beings who have passed into His presence.

But it is easier to repeat this than to experience it. We may talk lightly of loving the brotherhood or loving our neighbor or loving our enemy, and yet be far from enjoying the life of God, because we do not understand what love really means; and, therefore, in this parable, our Lord sets Himself to show how much love stands for, and what it really demands. The lawyer probably supposed that he was living a life of perfect love, but Jesus taught him and all men how much higher God's thoughts and ways are than ours. We may justify *ourselves,* because we have a very faint glimmering idea of what love and purity and holiness really stand for. (See 1 Cor. iv. 4.)

The Parable. It was probably founded on some actual incident which had taken place on that lonesome pass between Jerusalem and Jericho. It is about fifteen miles in length, and descends somewhat steeply from the rocky plateau on which Jerusalem stands to the deep depression of the Jordan valley. The sides of the valley are honeycombed with caverns, that gave ample hiding places for gangs of robbers, which infested the place, as they do to-day in many parts of the Orient. They would probably have confederates about the gates of Jerusalem, prepared to signal to them when a man who seemed especially worth plundering was starting on his journey. Such was the case in our Lord's parable. At the loneliest point of the road this man was set upon, stripped and beaten and left for dead. The blood slowly pouring from the gaping wounds bespoke his hapless condition, which would certainly become death if help did not come.

The Lord makes it clear that the outward forms of religion are insufficient of themselves to generate that Divine love of which Moses spoke. The priest who was constantly engaged in ritualistic observances, and the Levite who, in addition to his attendance at the Temple, was set apart to teach the great words of the Law, came near enough to look upon the lacerated body of the dying man, but though he was one of their own nation, of their own flesh and blood, neither pity nor kinship moved them, and they passed on, thinking that since the outrage was evidently fresh, it ill became them to linger long in the neighborhood.

Then our Lord made a brave and startling statement. He said, in effect, that this love of God, which had no place in the foremost professors of religion, could find a home in the heart of one who was re-

garded as outside the barriers of the covenant, and treated as a pariah dog by Pharisee, priest and Levite. This must have struck the ear of the listening crowd as a perfectly amazing saying. That a Samaritan should possess the love, which is "eternal life," was as startling as to find on a common a flower more rare and gorgeous than any exotics reared in a conservatory. Every reason might have made him hurry away. The fact that he had an ass indicated that he was a person of quality, who would be even more lucrative than the other. The fact also of the hatred with which he and his race were treated by the Jews would have furnished him with a very adequate excuse for hastening past. We know the rest of the story. We can see him alighting from his ass, bending over the dying man, cleansing and binding up his wounds, forcing a cordial into his mouth, and tenderly rubbing oil on the bruised and suffering flesh, lifting him to the seat which he had occupied, escorting him to the inn, watching over him through the night, and leaving money, as well as injunctions for his tendance, with the landlord.

This is a Specimen of Love as it is in God. By nature we do not love Him, but He loves us. We cannot come to Him, but He draws near us. We are too far gone even to cry out for help, but, unsolicited and unasked, He draws near to us and revives us from our death in trespasses and sins. We all are exposed to the attacks of robbers who gather around us, drag us to the ground, steal away our jewels of purity, peace and joy, and leave us wounded and bleeding to death. It is at such times, when we are sick and faint and helpless, that God comes to us. "When we were yet sinners, Christ died for us" (cf. Isa. lxiii. 5; Lam. iii. 58; Ezek. xvi. 6). What can we say of this Divine love, which has done this for us, not once or twice, but often!

We Learn Also What Our Love Should Do. With many of us there is no serious attempt to imitate this love. We are quite willing to love pleasant people, to bear with the faults of our relatives and friends, and to give doles of money to the unfortunate. But this is not the love of God, which does not wait to be solicited and importuned, which gives direct and personal (not delegated) assistance, and which takes costly care, not only for the immediate present, but for the future. Do not begin by trying to *feel* love; *act* love. Begin, not with the heart, but with the strength. *Do* the right thing, which you would like another to do for you, and you will come to *feel* aright towards them and all men. (See Matt. v. 46.)

Golden Text: *Thou shalt love thy neighbor as thyself. Mark xii. 31.*

SERVING JESUS.

(January 25, Luke viii. 1-3; ix. 57-62; x. 38-42.)

January 19.	Luke viii. 1-3; ix. 57-62; x. 38-42.
January 20.	Phil. iii. 8-21.
January 21.	Luke ix. 18-27.
January 22.	Matt. xx. 17-29.
January 23.	Matt. xxvi. 6-13.
January 24.	Jer. i. 4-10, 17-19.
January 25.	Rev. iv. 1-11.

Luke viii. 1-3. From this time onward our Lord ceased to reside at Capernaum, and journeyed with His followers from place to place. The society which He founded was on the model of a family; His followers and He were wont to eat at one table and to share a common purse; and probably from now, the women named here and others were welcomed to share the blessed intercourse with Him which was as "the days of heaven upon earth." It was only necessary, therefore, "when the day of Pentecost" had "fully come," to push the barriers a little further outwards to accommodate the vast numbers of converts, and thus the family again became the model of the Church. (See Acts ii. 44, etc.)

Three women are specially named. *Mary of Magdala* had been healed in body and soul. Her native city was in the neighborhood of the Lake of Gennesaret. It was famous for its dye-works, and to-day it is still celebrated for its springs and rivulets, which rendered it specially suitable for dye-works; while the shellfish, with which these waters abound, might furnish the dye. Her love to our Lord shone out in her watch of His dying moments and her presence at His burying. It was she who sped to take to the Apostles word of the Resurrection, and to her the risen Lord specially revealed Himself. (Matt. xxvii. 56, 61; xxviii. 1; John xx. 18.) There is no sufficient reason for connecting her with the

woman of Luke vii. or in associating her with a life of shame. But, probably, her love for Jesus would have made her quite willing to be the sister and hope of such. Like her Master she would have been proud to be known as "the friend of sinners."

Joanna must have been a person of rank and wealth at the court of Herod Antipas. There were evidently several who shone as lights amid that wicked and dissolute group. (See Acts xiii. 1.) Herod himself heard the Baptist gladly (Mark vi. 20). It has been suggested that Joanna's husband, Chuza, was the nobleman of John iv. 46. If this were so it would account for her loving devotion to the Master. She is also specially mentioned in xxiv. 10.

Susanna signifies "lily." The Jews were fond of giving the names of flowers and trees to their girls. Rhoda, a rose, and Tamar, a palm, are instances.

To us there is nothing extraordinary in all this, but His welcome to women was a distinct note in Christ's ministry. The Second Adam has placed the crown again on the head of Eve, not restoring her innocence, but by giving her purity, which is better. Nothing is more characteristic of Christianity than the honor done to womanhood, and it was reciprocated by the women of every kind who gathered to love and help Him. The little maiden of twelve, whom He awakened to life, and Peter's wife's mother; the rich wife of Chuza and the poor widow who dropped her mites into the treasury; Mary, the holy sister of Lazarus, who broke her alabaster box on His head, and the poor outcast who broke hers on His feet—all turned toward Him in grateful tenderness, as flowers to the sun. His power was due to His quick and true sensibility, which could read each character, understand each mood, and adapt itself to each soul's deepest yearning. The ministry of His woman-friends enabled our Lord and His disciples to subsist during thirty or more months of His public ministry; and their gifts and service have set an example which women of all the Christian centuries have emulated; and which has greatly contributed to the maintenance of the Church and the alleviation of the misery of the world.

Luke ix. 57-62. Our Lord's miracles and words were evidently moving men. Here are three applying for discipleship. Note how different His methods are! They seem to have gathered around His boat when, in the quiet of the evening, after the severe labors of the day, it was about to bear Him across the lake for refreshment and rest (Matt. viii. 18, etc.).

The first was an impulsive man, very sanguine, ready to promise more than he had duly weighed. He was so enamored of Jesus that he could not let Him from his sight. His whole religious life seemed bound up with his personal contact with the great Teacher. They were brave words, but needed ballast. It was only fair to remind him that Christ was practically an outcast and wanderer. We must not suppose that He thought lightly of the offer. A heart's devotion is too precious for Him to put aside. There was no thought of refusing the man's allegiance or rebuking his enthusiasm, but our Lord desired a sober and deliberate reckoning of all the pros and cons. Cooling leads to condensation. The vapor becomes tangible and visible. The best way to bind some natures is to seem to repel.

The second applicant was slow and his pace needed to be quickened. It was a requirement of the Rabbis that if any who wished to be a scholar of the law had to choose between burying his nearest relative and devoting himself to sacred duties, he was to leave the burial to others as the less important duty. So our Lord, in these well-understood words, made the clearest possible demand that the Kingdom of Heaven called for similar treatment. Under other circumstances Jesus would have warmly approved filial devotion, but now He desired to lay the strongest emphasis on the paramount claims of His world-mission. Let the morally and spiritually dead bury the physically dead; but the progress of the Kingdom is the first concern of those "alive unto God."

The third of these applicants was told that he who gives himself to the Kingdom of God must do so with an undivided heart, suffering no earthly cares to distract and divide him. What a noble illustration of the true spirit of discipleship was furnished by Elisha (1 Kings xix. 19, etc.)! Some are called to the plow. It is harder work than reaping the harvest and one is more often tempted to look back. But "remem-

ber Lot's wife," and, leaving the things that are behind, reach toward those before.

Luke x. 38-42. Bethany must be engraven still on the memory of Jesus. The trio there were favored to provide Him with the only real home to which He could turn, during His earthly ministry, with the sense of being perfectly understood. At Nazareth His mother and brethren seemed out of sympathy with Him (see Mark iii. 31; John vii. 5). Notice that it is called "a certain village." Evidently when this Gospel was written it was necessary to screen these devoted friends of Jesus, because of John xii. 10.

The sisters and brother were of very different temperaments, but our Lord loved each of them (John xi. 5). Each flower in the garden possesses its peculiar charm. Martha was practical and businesslike. Her love was shown in ministry, and it was very necessary that Christ should be cared for in His physical needs. Let us not underrate the value of the services rendered to the Church and the world by practical housewifery and consideration for the body. Martha was capable of more, however, as John xi. proves. Mary is the type of the contemplative love, which rather fretted her sister; but it burst out presently in the noble act of John xii. 1-8, which revealed an intimate sympathy with our Lord's ideals, such as none of His friends had attained to. In our own characters let us combine the two. For the true life of man, *love* is the one thing needful (1 Cor. xiii. 13).

Golden Text: *Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Matt. xxv. 40.*

THE UNFRIENDLY NEIGHBOR.

(February 1, Luke xi. 1-13.)

January 26. Luke xi. 1-13.
January 27. Dan. vi. 10-18.
January 28. Ps. lv. 1-13.
January 29. 2 Kings xix. 14-19.
January 30. 1 Kings viii. 22-34.
January 31. Neh. i. 4-11.
February 1. Acts iv. 23-31.

The Lord's Prayer. The way to teach others to pray is to pray yourself. Here we have an illustration of the power of unconscious influence. The Master was engaged in prayer, perhaps in audible words, and the disciples, listening near at hand, caught a word or expression. It was so different from the prayers of Pharisees and scribes with which they were too familiar, and which were intended to impress men rather than move God (Matt. vi. 6). Christ's praying was as though a man were talking to his friend, and the sight and sound kindled in the disciples a great longing to be able to pray like that. Would not the Master teach them His secret? In reply, Jesus gave then in a briefer form the prayer which He had already given to His disciples and the crowd on the Mt. of Beatitudes (Matt. vi. 9). In this prayer there are six petitions: three have reference to the love of God, three to human needs. And the first are first for a good reason: in prayer, as in service, we must prefer the cause of God to our own good.

The "daily bread" here spoken of is referred by many to the food of the spirit. But, probably, it also contains the thought of the physical sustenance demanded by our bodies. The Greek may be rendered *common, everyday bread.* Our Master asks us to be content with the simplest human food, avoiding not only excess but extravagance, and to look to God for its supply (Luke x. 42; xii. 22). They who do not *forgive* cannot be forgiven, because they betray a fatal absence of that temper which can alone receive the forgiveness of Heaven. Love is only another side of faith. If love is absent, faith must be wanting; and if there be no faith there can be no forgiveness. In asking not to be led into *temptation,* we mean that if God can teach us the same lessons and test us along some less perilous path, without exposing us to the fiery ordeal of the Tempter, we shall be glad and thankful. But if we must tread that difficult and burning cinder path, then may He brings us safely through! (Cf. Job i. 6-12; Luke xxii. 31.)

The Three Friends. This is a very instructive parable, founded probably on an incident which had come under the Lord's notice. *We* are th. friend to whom the belated traveler comes; and *God* is the great and rich Friend to Whom the appeal is made for provision.

People are always coming to us for help. They come on their journey between the cradle and the grave. They arrive at all times of day and night, asking for bread to satisfy their hunger and for shelter in which to sleep. How often do they find us

unable to give them what they need! We have nothing to set before them! Our cupboard is empty and the larder is bare! People ask for our sympathy in their sorrows, advice in their perplexities, succor in their failures. Our doorstep is worn thin with their footsteps, our resources drained to the last coin. We cannot send them away empty. We remember those words of 3 John 5-9 and desire to send them "on their journey worthily of God," so "that we may be fellow-workers with the truth."

In our distress we go to God. Of course the rich neighbor is represented as churlish for the sake of the heightened contrast. There is the same argument here as in the Parable of the Unjust Judge (Luke xviii. 1-8). The Lord is arguing from the less to the greater, or, more accurately, from the worse to the better, the conclusion being that if the churlish man can be won by mere importunity to give, how much more will the bountiful Lord bestow whatever we need, out of His loving munificence and His inexhaustible fullness! He "is able to do exceeding abundantly above all that we ask or think," and He loves us with a love so deep that it "passeth knowledge." If He keeps us waiting it is not because He is unable or unwilling, but because by apparent reluctance He will lead us on to an importunity which will bring us into close grips with Himself, and leave us permanently in closer fellowship. So it was in Gen. xxxii. 28, etc., and Matt. xv. 21, etc.

The word "importunity" might be rendered *shamelessness,* which leads us to suppose that the man exceeded all ordinary limitations in his tremendous earnestness. But there was this mitigation for his behavior, that he was pleading, not for himself, but for another. Did not Abraham exhibit a similar shamelessness in his intercessions for Sodom (Gen. xviii. 23-33)?

Notice the success of the suppliant! He triumphs by virtue of his continued knocking. He obtains as many as he needs. So with the woman of Syrophœnicia, under similar circumstances: the Lord, Who *seemed* to have shut up His compassions, finally threw open His ample stores, giving her the key and bidding her help herself.

Notice also that the householder did not depute one of his servants or children to minister to his importunate friend, but himself arose and gave him all he required. Thus "the kingdom of heaven suffereth violence, and the violent take it by force." Augustine says: "God withholds His gifts for a time, that thou mayest learn to desire great things greatly." We may add: If importunity can extract so much from a churl, how much more might faith and love and childlike simplicity obtain, not only for ourselves, but for our fellows!

What a lesson this parable gives! We are to do good and distribute and look for nothing again; and when we ask ourselves how it is to be done, the Lord bids us go to our Heavenly Father with our requests on the behalf of others, and adds the implicit assurance that we cannot go too often or ask too much.

Exhortations to Prayer. We *ask* for a gift; we *seek* something that we have lost; but we *knock* for admittance to our friend's house. A door stands between us and the master of the house, which can only be opened from within. There we knock, at first quietly, then more loudly, till bolt and bar are withdrawn and the door opens. We need God's gifts, we are thankful for the treasures that reward our search, but we should seek face-to-face communion. To those that knock that door *shall* be opened.

Bread and fish were the simple fare of the peasants whom our Lord was addressing. A father would not give a child stones and serpents, however much he asked for them, and God will not give us their spiritual counterparts. If we ask for right things they will be given; but if we ask for wrong ones only those will be given which God knows we really need and would ask for if our eyes were not blinded. The mother of Augustine earnestly prayed that he might not go to Italy because of the many temptations there, but he went and found Christ at Milan. He says: "In Thy deep counsels Thou didst disregard the thing that she asked for, that Thou mightest do in me what she was ever asking—my conversion."

Golden Text: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke xi. 9.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Matthew vii. 7 to 11.

"If ye abide in me"—with a purpose—"and my words abide in you"—with persistence—"ye shall ask what ye will, and it shall be done unto you." After all, there is no great secret in prayer power, is there? If our prayers express a constant desire to abide in Christ and are accompanied by a constant life practice of that desire, we shall have all the power we can take care of.

* * * * *

"All power is given unto me in heaven and in earth." Christ is "the way" to the Source of that gift of power. His purpose, first and last, in life and death, was to connect you and me with that power. There was no other way to do this but to become *the* Way itself. Mental anguish and intense physical pain were the price He paid for His power. And if any of us shrink from these, let us beware how we pray: "Lord, give us power." If we do not shrink, then let us pray on for more Christ and more power. They are worth the price.

* * * * *

A man once said to his pastor: "I derive no benefit from prayer." The pastor had heard some of this man's prayers, and had noticed they had centered around self, so he said: "Pray, 'Father, glorify Thyself,' and you will soon see some effects from your prayers." The purpose of all true praying should be the glorifying of "our Father which art in heaven."

* * * * *

"God's ships of treasure sail upon the sea
Of boundless love, of mercy infinite;
To change their course, retard their onward way,
Nor wind nor wave hath might.

"Prayer is the tide for which the vessels wait
E'er they can come to port. And if it be
The tide is low, then how canst thou expect
The treasure ship to see?"

2 Timothy ii. 1 to 13.

"We would see Jesus." After all, this is the only ambition worth our while. With our eyes upon Him, the farthest goal is reached and the loftiest ideal becomes real. He is what we are seeking, though we may call it wealth, wisdom or culture. He is the Goal, the Ideal, without which no true ambition could live. If we seek advancement only in His favor, no one can outstrip us in our race, and no one at any time or in any place could possibly do better.

* * * * *

Alice Freeman Palmer—of whom it was said that she "had a consuming ambition to influence young people for good and sought always to encourage her students to follow high ideals"—used often to voice her ambition in these words: "Put yourself into people. They touch other people, these still touch others, and so you go on working forever."

* * * * *

When the imprisoned Louis Napoleon was being derided for his foolish attempts upon France, he said: "Who knows? I am the nephew of my uncle. I may yet sit upon the imperial throne." And he did. Nothing is ever lost in aiming at the highest and best, for, as one says: "Laboring toward distant aims sets the mind in a higher key, and puts us at our best."

* * * * *

"We are weaving every day, as we pass along our way,
Intent upon our busy work, or just as busy play,
Beneath the casual gaze of men, the angels' steady eyes,
The robes of resurrection in which we shall arise."

Jeremiah xxii. 1 to 5, 15 to 18.

Mormonism claims to control Utah, Idaho, Wyoming, Nevada, Oregon, Colorado, Arizona, Oklahoma and New Mexico. Its peril lies in the subjection of its members to the tenets of its church rather than to the laws of the nation. One of the articles of the Mormon faith reads like this:

"All merely human, religious, or political institutions, all republics, states, kingdoms and empires, must be dissolved. The dross of ignorance and falsehood be separated and the golden principles of unalloyed truth be preserved and blended forever in the one

consolidated, universal, eternal government of the saints of the Most High."

This is their goal. Toward it they are "steadily and silently working."

* * * * *

The greater perils of our country have been summarized as Mormonism, Intemperance, Impurity, Misrule, Graft, Ignorance, Immigrants, Race Problems, Extravagance, Injustice and Pride. All of these perils might be divided and subdivided into lesser ones. But, facing them from whatever angle we may, is it not true that the solution of the most of them lies at the door of the Church? Now, shall we close the doors or follow the example of Rev. Charles Stelzle, the head of the Labor Temple in New York City? His plans, though unique, are feasible, with modifications for city, town or country. But it will take, as he says: "Reverence for the human, no matter where found, confidence in the power of the Gospel to work changes and a humble, loving, Christly spirit."

* * * * *

"Territory is but the body of a nation. The people who inhabit its hills and valleys are its soul, its spirit, its life." Now what can you and I, as two of its "people," do? Well, the least we can do is to be the very best sort of a citizen. Since "no life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby," who knows how much we can do to ward off the encroachment of these national perils? Intelligent citizenship, individual devotion and daily prayer are within reach of us all. Such things as these cannot be confined, for to practice them is to practice God, and who hath yet confined His Spirit?

"He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray;
And leaves his sons as uttermost bequest
A stainless record which all men may read."

Mark iv. 26 to 32.

We should grow *upward,* high enough to be out of the shadow of self; *outward,* broad enough to live in the radiance of 1 Corinthians xiii.; *downward,* deep enough to stand upon the Rock permeated with perpetual springs of righteousness; *straight* enough to stand like the plumb line against God's commands; *strong* enough to bear the weaklings and their burdens; and then reinscribe our banner with *Plus ultra*—more beyond.

* * * * *

"Be always displeased at what thou art, *if* thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest."—*Saint Augustine.* Contentment is never a means of growth unless accompanied with Godliness—and Godliness has never yet produced a sprout of slothfulness. It is easy, ah, so easy to slip into a self-satisfied way of living and doing and call it progress. We are to "press toward the mark . . . . of the *high* calling" if we want to progress, turning a deaf ear to the calls of self. Naught but lofty aims, with Godliness, brings substantial growth.

* * * * *

"There is a day in spring
When under all the earth the secret germs
Begin to stir and glow before they bud.
The wealth and festal pomps of midsummer
Lie in the heart of that inglorious hour
Which no man names with blessing, though its work
Is blessed by all the world. Such days there are
In the slow story of the growth of souls."

Then take such days as these, my brother, my sister, and as the oyster makes pearls from the sand that creeps beneath its shell, make thou of these days pearls for your "crown of righteousness."

* * * * *

Many years ago, says one, forty thousand of us watched the launching of the *St. Louis* in the Cramps' shipyard. Most of the stays that held the great liner on the incline upon which she had been built, were removed, and yet she stood there motionless. Soon an order was given, and great mauls wielded by mighty arms broke away the few remaining braces and the *St. Louis* glided out into the waters of the Delaware, *freed for service.* Freed for service means freed for growth and progress. Then break away your braces, dear ones. Free yourselves for the glad and glorious Gospel, for which so many are waiting.

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. J. Stuart Holden, M. A.

JANUARY, 1914.

I. CORINTHIANS.

Thursday, 1st. Introductory.

The first Epistle to the Corinthians was written from Ephesus, in the year 58 A. D., by Paul, who naturally maintained a keen interest in the well-being of the church which he had been the means of founding in that city during the year and a half he had formerly spent there (Acts xviii. 11). Throughout it reveals the great difficulty with which the religion of Christ could alone make progress against the speculative philosophy and loose morality of ancient Greece. The laws and principles of the Kingdom which Paul and Apollos had in turn preached and inculcated there, were confronted in those who accepted them by the strong influences of an heredity and an environment as far removed from the Christian spirit and temper as can well be imagined. Indeed, the Epistle gives us an insight into a state of things which is an illuminating commentary on the fact, new and true in every age, that "the light shineth in the darkness, and the darkness overcometh it not." Set in the midst of such an order of things as obtained in Corinth, which in its luxury and vice has been described as "the Paris of the ancient world," it is not to be wondered at that many undesirable things had invaded the little Christian community and become conspicuous in its life—weakening its testimony, impoverishing its influence, and even threatening its existence.

This letter is Paul's attempt to correct some of these undesirable features in the life of the church. He deals with them specifically as disorders to be purged out, and is always unsparing in his condemnation of those who are the cause of offense. But above all he confronts them with the great facts of Christ's redemption and the implicates of their faith in Him. For from his own personal experience he is able to affirm with unshaken confidence that arightly apprehended HE is "the power of God unto salvation."

Friday, 2nd. Introductory.

This Epistle was written in the first place in answer to a letter which Paul had himself received from Corinth asking direction in some matters of serious importance to the members of the church (vii.-viii.)—for example, marriage and divorce, the partaking of meat which had been offered in sacrifice to idols, and the exercise of spiritual gifts. Through some Corinthian visitors to Ephesus—"members of the household of Chloe" (i. 11)—Paul had heard that there was a danger within the church of division and faction, and also of grave moral disorders (v. 1). He had learned too, possibly from the same source, that the truth of the Resurrection of Christ—the very foundation of the faith—was being denied by some of them (xv. 12). In writing this Epistle he set himself to deal with the situation, so full of difficulty, arising from these twin causes of mutilated faith and unholy practice.

His theme throughout is the urgent necessity of practical godliness in the professed Christian life. The key word of the whole Epistle, by which we shall best understand its meaning, is in iii. 16: "Ye are the temple of God." The Corinthians are called, in common with all believers, to lives of sanctity and service. Their sin, however, is at once a denial of the one and a disqualification for the other. In varying tones of sorrow, scorn and solicitude Paul seeks to bring them back to first ideals.

Saturday, 3rd. Introductory.

An entirely satisfactory analysis of any Epistle, written in the first place not as a recorded treatise but as a personal letter, is practically impossible. The general lines, however, of the Apostle's argument and exhortation in this first Corinthian message

are so clear that it may be of help in its study to set them forth in this structural form. It will be noted that the main divisions are but two: the *Carnal* and the *Spiritual,* under which general headings it will be well to read the Epistle.

(a) Introduction. i. 1-9.
Salutation.
Thanksgiving.
(b) The Carnal. i. 9-xi.
(1) *Contentious Division.*
Man worship. i., ii.
Stunted growth. iii.
Life building. iii.
Apostolic example. iv.
(2) *Moral Disorder.*
Defilement and discipline. v.
Disputes and defects. vi.
Desecration and danger. vi.
(3) *Social Direction.*
Marriage. vii.
Meats. viii., x.
Ministry. ix.
The Lord's Supper. xi.
(c) The Spiritual. xii.-xv.
Gifts. xii.
Grace. xiii.
Government. xiv.
Glory. xv.
(d) Conclusion. xvi.
Inst uction.
Greeting.

Sunday, 4th. 1 Cor. i.

"An apostle of Jesus Christ."

At the very outset of his letter Paul sets forth his own designation as the ground of the authority by which he writes. He is an apostle by direct vocation. The call of Jesus Christ has made him such. He holds his commission as their teacher, not by any human arrangement, but as part of the Divine purpose toward them. The deepest consciousness of his soul is that Christ Who met him on the road to Damascus has sent him out as His servant; and it is his intense loyalty to Him which qualifies and inspires the present ministry of this Epistle.

Throughout it will be noticed that he writes as a man at once self-deprecatory and self-assertive. He is always conscious of his own weakness and unworthiness. At the same time he is always conscious of his authority as Christ's ambassador. And these are not contradictory characteristics, but the rather, complementary. For the man who comes into intimate and redeeming contact with the Lord Christ will always realize himself in growing apprehension of his limitations and shortcomings. But he will likewise always realize the wonderful inspiration of Christ's trust in forgiven men. Paul is just Paul—but he is also the "apostle of Jesus Christ."

Monday, 5th. 1 Cor. i.

"Through the will of God."

Further, Paul identifies his apostolic position as being God's will for him; and this inspires him with confidence. Sure of this fact he is secure from all evil, and undaunted by all the difficulties of the work. For "where the word of a king is, there is power." The might of God is always the protection of the messenger of God. Nothing can by any means harm him while he makes it the supreme business of life to fulfill that holy will to which he has surrendered himself. This is the secret of his fearlessness, and of his freedom from anything like desire to stand well with men for his own sake. For integrity always invests men with independence. The approval of God lifts those who sincerely serve Him above all care for the disapproval of others, while lower approvals are recognized as of all things most injurious in their power to blind the eyes to the only commendation which is worth anything to the man who is professedly an apostle—a sent one. In many a dark hour, too, when the visible results of the service are disappointing, and when to the depressed soul come the subtle suggestions of the enemy, insinuating that it has been a mistake to launch out on such a profitless and painful life, this is "the saving strength of his anointed." They are committed to the service and suffering of the apostolic mission "through the will of God."

Tuesday, 6th. 1 Cor. i. 1.

It is significant that Paul unites with himself as the author of this letter "Sosthenes our brother." Of him we have little knowledge beyond the fact that he was in all probability that ruler of the synagogue at Corinth who was beaten by the Greeks on the occasion of their unsuccessful prosecution of Paul before Gallio (Acts xviii. 17). This ill treatment may have been because of his avowed sympathy with the Apostle whose teaching he had received, and through whom he had himself become

a believer; or, as is not uncommon, the angry mob, foiled of their desire in respect of Paul, may have seized upon him as a substitute for their fury with the usual unreasonableness of a crowd. In any case, he had been identified with Paul in that experience of suffering and reproach which had been "the baptism of fire" of the Church in Corinth; and at the time of writing was with him at Ephesus. How far he assisted Paul in compiling the Epistle, or in furnishing him with information regarding the state of the Corinthian Christians, we have no means of knowing. It is evident, however, that Paul has no difficulty in realizing an inspiration which is shared by another, and which unites them for the ministry of the Word of God in this present form.

This conjunction of the name of another and infinitely lesser known man with his own is characteristic of the great-hearted Apostle, who was so entirely free from anything like the small-mindedness which seems to be one of the dangers attendant upon much publicity, even in Christian work. For it takes a really great man to acknowledge the work of some obscurer worker as being a factor in the success of his own service. And it is just such an action as this which sets a man forth as "the apostle of Jesus Christ." For such manners are only learned in His School.

Wednesday, 7th. 1 Cor. i. 2.

Paul's description of "the church of God which is at Corinth" must be taken as setting forth the ideal, rather than the actual, state of that community. Indeed, the whole purport of the Epistle is to bring them back from the carnal and contentious condition into which they had deteriorated, to the lofty standards they had embraced when they received Christ at the first. Ideals are always the sternest critics either of achievement or attainment; and in setting before them a the introduction to his message the true designation and description of a Church, the apostle is simply laying hold of the force of this axiom. Nothing will so certainly convict either a man or a community of sin and shortcoming as a quickened perception of the height originally aimed at, and the goal originally resolved upon.

Note the marks of a true Church, which is not a human organization, but a Divine organism. It is composed of men who are "sanctified in Christ Jesus"—that is, who are separated from the world unto lives of holiness, while yet living in such a morally fetid atmosphere as that of Corinth. Such a miracle is only possible as they abide in Christ and share His life. Just as the diver lives at the bottom of the sea by virtue of a constantly maintained supply of air from above, so those who are united to Christ live in a world in which the conditions are entirely inimical to holiness. Hence they are "called saints"—that is, holy ones, in a designation which increasingly becomes their true description.

And they are united in heart and aim "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." This is the true Catholic Church, in which there is nothing narrow, nor partisan, nor exclusive. All who hold to Christ as their Lord and call upon Him as their God are of that Church, which is the "church of the firstborn which are written in heaven." To introduce the faction-spirit into it is to be guilty of dismembering the Lord's Body, whether in Corinth, or England, or America.

Thursday, 8th. 1 Cor. i. 3.

This greeting voices Paul's prayerful desire for those to whom he writes. "Grace and peace from God our Father and from Jesus Christ our Lord" comprehends to his mind all the available good which men can need. If these twin gifts are realized a speedy end will be made of all the contradictory and discrepant features in Corinthian Church life. For "grace" is God's unmerited favor, which when men realize creates in them a contrition and humility of heart which preclude all pride, and at the same time become a moral imperative to them to "perfect holiness in the fear of God." Divisions and contentions, moral slackness and unholy practice, will all be impossible amongst those whose deepest consciousness is that of God's grace reaching down to them in Jesus Christ, proclaiming forgiveness, and sealing it a reality by a conferring of adequate power for life-cleansing and liberation. In the individual hearts and in the common fellowship of

such ones "peace" will reign—the very atmosphere of Christ's own presence. And this will be the strong force of their witness to a world which often fails to see Him, not for lack of desire, but only because His people do not clearly reflect Him.

Friday, 9th. 1 Cor. i. 4 to 7.

How free from envy and jealousy the Apostle was is seen from the fact that his thanksgivings, as far as we have record of them in his writings, are almost always over the spiritual progress of others. It requires grace to discern grace in others, and yet more grace to rejoice over it. But Paul never failed of this grace. Even though he knew he must reprove them for many things, he began by expressing his thankfulness for those good things in their common life which confirmed the testimony of Christ he had borne in their midst. His own trust in the Evangel was quickened and deepened as he saw the power of Christ enriching their lives unto clear apprehension and bold proclamation of the truth.

His faith covered a wide range when it says "that in *every thing* ye are enriched by him"—but not too wide. For Christ has come to save men in every realm of their being—physical, intellectual, moral, spiritual. Union with Him means enlargement of capacity and enrichment of enduement. No needed gift is ever lacking, save where faith is too feeble to lay hold of the promises of God. Potentially all "the unsearchable riches of Christ" are the privilege of each of His people; though actually they are only in the possession of those who claim and appropriate them by faith. We are all princes, though some of us are content to live as paupers—unconsciously contradicting rather than confirming the testimony of Christ. With such a Saviour what manner of men we ought to be!

Saturday, 10th. 1 Cor. i. 7 to 9.

"Waiting for the coming of our Lord Jesus Christ" is the certain attitude of the believer or the Church, when He is realized as Saviour and Lord. Every present experience of His saving power is simply prophetic of those larger and fuller deliverances which His people will realize at His coming again. And every Divinely bestowed consciousness of His power to confirm their faith and strengthen their life purpose is directed toward ensuring that they shall be blameless in that day. Paul does not hesitate to set before them the loftiest of all ideals, conscious though he is of their already proven weakness and shortcoming. Faultless as regards attainment or achievement he knows they can never be. But blameless as regards intention and aim they may be by earnest cooperation with the grace of which they need have no lack.

How far does that grace carry them? "Unto the end"—however long and hard the pathway of life proves, however many and strong are the foes to be met, and however frequent are the failures and discouragements. Upon this fact faith may rest—that Christ has pledged Himself "unto the end"; and that in the faithfulness of God is its ultimate security. His purpose in bringing men "unto the fellowship of his Son Jesus Christ our Lord" cannot be thwarted. The beginnings of the new life already experienced are themselves the pledges of its future glory. Meanwhile, the main business of life is to remain loyal to the holy alliance and to meet God's faithfulness with responsive obedience.

Sunday, 11th. 1 Cor. i. 7 to 9.

From the full introduction, with its sweeping survey of their past spiritual experiences and their ideal future, Paul turns at once to those matters in the present life of the Church which call for reproof and rebuke. He has been informed of the spirit of faction and division which somehow has crept in; so that within the Church there are actually four parties, each one contending for its own supremacy. Such a state of things means inevitably a loss of power and leakage of blessing; and Paul solemnly appeals to the members to put an end to it.

The ground of his appeal is "the name of our Lord Jesus Christ." It is as though he traced all their lack of unity to a subtle, and possibly an unwitting, dethronement of Him. For if He is really Lord to each and every one of them, they will cease calling themselves by the names of others—of Peter, of Apollos, or of Paul himself.

Christ should be so real to them that their common experience of His reality makes them one, as to outlook, aim and testimony. A divided Church only witnesses to a divided Christ. Divisions are denials of His authority, especially when identified with names of those who are but His servants. The Church is one even as He is one; and all that tends to impair the unity of the Church derogates from His glory. Differences of opinion on many subjects and due to many causes there will always be amongst Christian men. But divisions amongst them are neither necessary nor excusable. For our fellowship is based not upon common light concerning the things of Christ, which may and does vary, but upon common life in Him. Unity in this eternal essential is in no wise incompatible with fullest liberty in all temporal unessentials, and with love toward all who love Him.

Monday, 12th. 1 Cor. i. 14 to 17.

So anxious is Paul to dissociate himself from anything like a party spirit that under the circumstances he finds cause for thanksgiving that his ministry at Corinth was almost entirely confined to preaching; so that none might lay upon him the charge of having baptized men into his own name —as was not unusual amongst the philosophical teachers of that day. With the exception of one or two he had baptized none of them—so it could never be said that he had tried to form a Pauline party or make a great name for himself. The one dominant desire in the mind of the true servant of Christ is to make a name for Him, or rather to set His Name forth before men as The Name that is above all others—the one "name . . . . given among men, whereby we must be saved."

It is well for all who seek to do this service to constantly repeat to themselves this central declaration with which the Apostle at once assures his own heart and justifies the singularity of his aim: "Christ sent me . . . . to preach the gospel." This is the prime duty of all who claim to be His servants. First things must be kept first. The administration of sacraments is of strictly secondary importance to the telling of the Good News; though nowadays it would seem in the thought of many to be supreme. Indeed, the reversal of this order is responsible for not a little of the weakness and ineffectiveness of much organized Christianity. For the sacraments have not only no power to save men, but also actually obscure the meaning of the Cross when proclaimed as though they were the most important part of the Christian message. The true messenger will not allow anything, whether sacraments or his own powers of reasoning or speech, to deprive the Cross of Christ of its power. For he knows from his own experience that it is the word of the Cross, and that alone—the Evangel of the Divine Lord, Who "died for our sins according to the scriptures"—that can meet the need of sinful men.

Tuesday, 13th. 1 Cor. i. 18 to 25.

Ultimately there are but two classes of men: those who "are perishing" and those who "are being saved." And the place of every individual in one or other of these divisions is self-determined according to his attitude toward the Cross of Christ. On the one hand there are those who regard it as mere foolishness, and treat it accordingly, rejecting its offers and making light of its demands. Such ones "are perishing," daily losing power of perception and desire, and gradually deteriorating in moral and spiritual sensibility. The end of that process is death, the only possible outcome of rejecting the life which the Cross of Christ proclaims. On the other hand are those who find this message to be instinct with the very "power of God." They trust its promises, and fulfill its governing conditions; and in so doing find a new power coming into their lives, changing and transforming their tastes and desires, liberating them from sinful dominations, and in short re-creating them. Such ones "are being saved" as their lives are being increasingly brought under the sway of the power of God.

And such ones are the truly "wise." For, accepting God's revelation of wisdom and power in Jesus Christ, they become themselves the proofs of His reality; while the professed wise ones of the world are losing themselves in their demand for material signs or mental philosophies as the ground of faith. Christ is in every age set for the rise or fall of men, and there

is always "a division among the people because of him."

Wednesday, 14th. 1 Cor. i. 26 to 31.

Paul's reasoning as to the supremacy, simplicity and sufficiency of the Gospel of the crucified Lord finds its clearest illustration in the experience of these Corinthian Christians. Most of them were from the humblest and most obscure ranks of society. There were "not many wise after the flesh, not many mighty, not many noble" among them. Indeed, the world looked upon them all as "foolish," "weak," "base" and "despised"; and justifiably so, having regard to its prevalent standards. But the irrefutable fact was that God had chosen such and had by this Gospel of the Cross so empowered them for His service that they had become His instruments for the carrying out of the work of the Kingdom.

And still is it so. The greatest argument for Christ is a life lifted entirely above the highest level of its own possibility, unto the realm of holy ideals and unselfish service. Such a life, taken from the miry clay, set upon the rock, and living out the high praises of God, utterly confounds the wise to-day as in that day. "If you want to explain Christ away," said a workingman to a lecturer, "you will first have to explain me away!" But such ones have no cause for pride. It is "of God"—of His grace alone—that they are "in Christ Jesus." We did not choose Him, but He chose us. No flesh can glory in His presence, for all we have of the new life in its varied manifestations is His gift. Never can we get beyond this confession:

"I'm just a poor sinner and nothing at all,
But Jesus my Saviour is my All in all."

And never can we adventure ourselves outside the range of the prayer of humble dependence: "Hold thou me up, and I shall be safe."

Thursday, 15th. 1 Cor. ii. 1 to 5.

Paul's determination not to know anything among the Corinthian Christians "save Jesus Christ and him crucified" was no mere narrowing or restricting limitation of his message to a recital of the bare facts of Christ's life and death. For to preach Christ in all His fullness is to touch life at every conceivable point. The Cross is but the Divinely opened gateway to a pilgrim pathway which widens into ample fields of service and conflict, as it leads men Godward and Heavenward. To preach the Cross, therefore, is more than a mere calling upon men to believe its message of forgiveness and pardon. It is to proclaim a new life in which the principle of the Cross is applied to every interest, and in which loyalty to the Crucified is the governing and sustaining law. It is to proclaim the largest life and amplest service which men can ever know, for it is to call them to the inheritance of the sons of God. And no preacher needs any other message, for he can never exhaust the largeness of this. And he would be doing a dis-service to his hearers were he to substitute any other for it.

Then, too, not only for the sake of his hearers, but for his own sake, also, the messenger of Christ must needs determine to restrict himself to the Gospel and to the Gospel only. For everything else lies outside the scope of his commission, and hence outside his covenanted enduements. To make use of the power of the anointing Spirit for any other purpose than that of winning men to the allegiance of Christ is to prostitute the holy gift—and to lose it. Spiritual power is the most delicate of all known forces, responsive only to entire loyalty and obedience on the part of the endued one. Hence oneness of aim and message is an entire necessity to the man who would continue to be used of God as a channel and a messenger. To depart from this attitude is ultimately to become "a castaway."

Friday, 16th. 1 Cor. ii. 1 to 8.

Paul is always able to add point to his moral exhortations by his own personal example. After exhorting the Corinthian Christians to bear well in mind their own native weakness, and to glory (if they must glory at all) in the Lord Who chose them for His service apart from any qualifying grace in them, he goes on to declare that this is what he has himself always done. He lets them into the secret place both of his fears and of his faith, that they may be heartened by his experience. For while he preached the Evangel of the Crucified with such "demonstration of the

Spirit and of power" that they themselves had been converted under it, he was himself only conscious of "weakness and . . . . fear and . . . . much trembling."

What an encouragement this is for those whose attempted service for God is always invaded by a sense of worthlessness and futility, with its accompanying temptation of abandonment! A man may be filled with the Spirit, dominated by the one theme worth preaching, and inspired with the possibilities and issues of his message, and yet may be haunted by nervousness and timidity. Indeed, it is not untrue to say that a deep sense of weakness is the unvarying accompaniment of the Divine enduement for service. It is through such feeble but pliable instruments that God fulfills His purposes, and by such trembling but faithful lips that He speaks to men's hearts. And the men who hear, alike with those who speak, are made conscious of God Himself as the ultimate security of their faith. Thus is the work rendered permanent, by the weakness of the servant being but a lens for the revealing power of the Saviour.

Saturday, 17th. 1 Cor. ii. 9 to 16.

The wisdom of God, expressed in the gift of His Son and in the plan of the world's redemption through Him, will always be unintelligible to the unenlightened mind. Just as the mysteries in the world of nature—the wonders which underlie all the so-called common things of life, the ordered forces which are at work in the everyday occurrences of sunrise and sunset, of flower growth and crystal formation, of waking and sleeping—are hidden from our eyes until some kindly hand tears aside the veil of our ignorance, and introduces us into what from that hour is a new world, so it is with regard to the glories of God. Only as men yield to the influence and teaching of His Spirit do "the things which God hath prepared for them that love him" become real to them. Up to that time they appear as mere foolishness, without any force of appeal or control. But once men are illuminated by the Spirit of God—and any man may be who will obediently yield to His influence as far as he apprehends it—then the spiritual world becomes intensely real to them. And its reality is attested both by the honest adjustment of life to all the demands of the Kingdom of God, which prior to this new birth no man can even see, and by the enrichment and reinforcement of life with those unsearchable riches which are ours in Christ.

Such an one is in the nature of the case bound to be brought into collision with the world. He is liable to its certain misunderstanding and misjudgment and will increasingly realize himself to be a pilgrim and a stranger. But, like the fire which Christian saw in Interpreter's House blazing brightly despite the water which was poured upon it, because at the same time one on the other side was pouring on oil, so will his life be supported and sustained by the Spirit of Christ. And he will often encourage his heart by secretly repeating this assurance: "But we have the mind of Christ."

Sunday, 18th. 1 Cor. iii. 1 to 9.

There is all the difference in the world between the childlikeness which the Gospel of Christ commends, and the childishness which it condemns. And these Corinthians were merely childish. Their development had somehow been arrested; so that, instead of being strong and vigorous, exhibiting spiritual qualities and characteristics, they were but "babes," carnally self-centered, and with all the limitations of babyhood. Chiefly was their lack of spirituality evidenced by their dissensions and party faction, their jealousy and strife, and their easy conformity to the ways of the world from out of which they had been called by the Gospel. They were Christians—but carnal, strengthless, immature, just overgrown babies. On this account Paul could not give them the solid food of developed Christian truth, for they lacked power of apprehension and assimilation, and were, indeed, a standing contradiction of the faith they professed.

And have they no followers in the Church to-day? Are there not very many—perhaps even a majority—amongst us, who, though they call themselves Christians, have little, if any, real interest in spiritual things; little, if any, spiritual discernment or Heavenly-mindedness; little, if any, unlikeness to the world which is frankly material in its ideals and aims?

And these carnal Christians are the real sources of weakness to the cause of Christ, which suffers far more from the discrepant lives of its avowed adherents than from the enmity of its declared foes. Christ is wounded to-day mainly, if not entirely, in the house of His friends. What a shame is this to those who are set forth by the fact of their profession as being "God's husbandry, ... God's building"!

Monday, 19th. 1 Cor. iii. 10 to 15.

The responsibility of the believer is to make his life building approximate in character as nearly as possible to the foundation upon which he builds. Many who are truly resting upon the only foundation that can be laid—that is, whose personal faith in the atoning work of the Saviour is unquestioned—are nevertheless building into their edifice of character and service things as worthless as "wood, hay, stubble." They are making expenditures of time, of strength and of treasure without any regard to their quality or to their reactive influence upon character. Thus they are building an edifice unworthy of the foundation, untrue to the plan of the Master-builder, and unfit to stand the certain test to which every man's life-work will surely be subjected: "For *the day* shall declare it, because it shall be revealed by fire." We need to bear in mind constantly that we are building for eternity, and not merely for a day, and that whatever will not stand the fiery test of God's presence now will certainly be destroyed. We may ourselves be saved in that day, while all that we have ever lived for perishes as dross in the consuming fire. It is possible for a man to be a saved soul, and to have a lost life, and to suffer eternal impoverishment and disqualification in consequence. Let us ever remember these vital things in this connection:

That God is the Architect, while we are only builders who are to build according to His plans.

That the selection of materials is our own entire responsibility.

That every bit of our work is to be tested as to its quality and worth.

That Time is part of Eternity—and for us the most important part.

Tuesday, 20th. 1 Cor. iii. 16 to 23.

Often it is the most obvious truth which is most easily overlooked. It almost seems impossible that Paul should need to ask such a question: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And yet, when an individual or a Church is found in the carnal condition of the Corinthians, it is only too evident that the very elementary and fundamental truths of Christian life and experience are being forgotten or neglected. The hallowing sense of dedication to the service of God, the constraining influence of His abiding presence, and the sanctifying consciousness of the responsibility of manifesting Him to the world—all of which are rightly characteristic of His Temple—are amongst the first things of faith and consecration. To forget them is to make certain the further impoverishment and ultimate deterioration of all life. For, once these ideals are lost sight of, then the secular things of life, becoming dominant, "defile the temple of God." And Nemesis follows hard upon the sacrilege.

In the case of the Corinthians, it is evident that Paul regarded their party strifes and divisions as being peculiarly a defilement of "the temple," for he returns yet again to it, making it the subject of a further warning that none of them should "glory in men." For the sectarian spirit blinds men to the fullness of their heritage. The pettiness of mere denominationalism only robs us of our common possession in all those, by whatever name they are called, through whom God mediates His Word. Small-mindedness in respect of any mere section of the Christian Church is self-impoverishment, which is criminal in view of the possibilities of a fully enriched life. And the cure of all such things is in the recognition by one and all of the great truth: "Ye are Christ's."

Wednesday, 21st. 1 Cor. iv. 1 to 5.

The true test of a minister of Christ whose work is that of stewardship—that is, of dispensing His gifts and riches to all to whom he is sent—is not his brilliant powers nor his visible successes, but just his fidelity to the trust which Christ reposes in him. Often his work seems to consist of trifling things which cannot by

any means secure the notice of others; but it is enough for him that it is the service to which Christ his Master has sent him.

It has been well said that "a little thing is a little thing; but faithfulness in a little thing is a great thing." And it is just this faithfulness that sets a man forth in the transfiguring light of the Christ's approval as a true minister. Such an one will be gloriously independent either of the favors or frowns of others. Conscious of Christ's good pleasure in him, he is at all times able to say (with no lack of becoming modesty and humility) to those who criticise his service: "With me it is a very small thing that I should be judged of you, or of man's judgment." So long as he honestly brings the whole of life under the judgment of the Lord, and is assured that He is well pleased with his stewardship, all other criticism is too shallow and meaningless to disturb him. There is one true secret of spiritual independence: it is spiritual integrity. Let us, then, like Paul, make every day an anticipation of the Judgment Day. Let the light of Eternity fall unhindered upon our every hour of Time. Then, "if our heart condemn us not," we may with confidence look for the day of His coming as for the crowning day when "every man shall have praise of God."

Thursday, 22nd. 1 Cor. iv. 6 to 14.

Sarcasm and irony are weapons to be used but sparingly by the Christian teacher, and even then, to be effective they must be shot through, as it were, with the light of a true love. Souls cannot be scolded into Christian duty, though sometimes they may be stung into recognition of their state and shortcoming. And this is what Paul is seeking to do in the contrast he draws between the state of the Corinthians and that of himself and his fellow apostles. On the one hand is light-heartedness, trifling with the tremendous truths of the Gospel, and a self-satisfaction, as of men rich and full, reigning as kings. On the other hand are all the austerities and hardships of faithful service—always true marks of the apostolate. Even these carnal Christians in their fancied wisdom and self-esteem can hardly avoid the force of the contrast, and can hardly escape its personal application. Nor can we. If it means suffering and persecution, calumny and indignity, to be a faithful servant of Christ, we may well ask ourselves: "Are we following Him at all?" We may well have doubts as to our saving relationship with Him if, like the Corinthians, we have hitherto successfully avoided the Cross in all its personal meanings to the Christian. For to-day, as in Christ's day and Paul's, "it is enough for the disciple that he be as his master, and the servant as his lord." The place to which the one who loves and seeks to serve Him faithfully will inevitably come is "without the camp, bearing his reproach." And this is the only place of power for world conquest.

Friday, 23rd. 1 Cor. iv. 15 to 21.

Here we see the love which inspired the burning words in which Paul sought to shame them into misgiving about themselves, and to arouse them from their deadly contentment. They are his "beloved sons," and he yearns that they shall follow him as he follows Christ. Happy is that teacher who like Paul can point to his own life as an incarnation of his teaching, and who is not afraid to remind those who know him well of "my ways which be in Christ." For consistency is by far the largest part of any man's commendation of the Gospel to others, and no man blesses his generation more fully than does he who shows irrefutably that the Gospel he proclaims is *livable*.

The secret of such a life is in the declaration: "The kingdom of God is not in word, but in power"; not only demand, but dynamic also; not only enactment, but enablement also; not only imposed law, but imparted life also. And this is the secret which makes the weakest strong, and transforms a feeble and fitful life into the very glory of God.

Saturday, 24th. 1 Cor. v. 1 to 5.

That the Corinthian Church justifies the Apostle's earlier epithet of "carnal" is apparent, not only from the fact of grave moral offense being current in its members, but also that the Church as a whole tolerated this state of things. Instead of active indignation against the wrongdoers, there is laxity and even pride; for the Church either contents herself with low ideals of

conduct, or else has lost all moral sensitiveness. Against such a state of things it is natural to find Paul in strong opposition. He can have no compromise with evil, which is never so dark and forbidding as when seen against the bright background of God's grace, never so much to be fought against as when manifested in the life of the Church.

Whatever the strange sentence he pronounces may ultimately mean,—that such an one should be delivered "unto Satan for the destruction of the flesh,"—it certainly points to the moral necessity of suffering and the disciplinary value of pain where the clear commandments of God have been wilfully transgressed. The physical consequences of sin are in no wise removed as part of the blessing of the Gospel. Indeed, they often form the abiding impulse of steady repentance, and apart from them it is doubtful if it could be said of many whose sin is after this same sort that their spirits "may be saved in the day of the Lord Jesus."

The Apostle's solicitude for the eternal blessing of even such debased ones is reflective of the tender mercy of the Lord Whose servant he is. What an inspiration to know that His love is everlasting, and that His grace reaches out in its redeeming purpose to the uttermost!

Sunday, 25th. 1 Cor. v. 6 to 13.

The ritual of purging out the leaven was a conspicuous and important part of the Passover celebration. When the paschal lamb was brought into a Jewish household, all leaven—which was a type of sinful corruption and its communication—had to be put out; and a complete abstinence from everything leavened was enjoined during the feast. (See Ex. xii. 15; xiii. 7.) So with the Christian Church. Leaven and all it stands for—the "old leaven . . . . of malice and wickedness"—is entirely incompatible with faith in the great Sacrifice, and must be put away whether existent in persons or practices. "The unleavened bread of sincerity and truth" must characterize the unending festival of Christian worship, or the Church becomes a reproach, instead of a reflection, in the world.

Paul had written an earlier letter to this same effect, which evidently had not been heeded, or had perhaps been wilfully misunderstood. Now he reiterates this exhortation with no uncertainty in the light of their recent sin. While necessarily living in contact with a world in which such unnamable offenses are common, the Church is to be as unlike the world in this respect as possible. The purity of its life is to be safeguarded at all costs, or its witness is rendered invalid. Which thing is true also of the individual Christian. Power for work and witness is always in direct ratio to purity of intent and aim. And let it be remembered that purity is often bought and maintained only at great price.

Monday, 26th. 1 Cor. vi. 1 to 8.

Another of the marks of the "carnal" life of the Corinthian Church was the spirit of disputation prevalent amongst the members. They quarrelled amongst themselves over such matters as the possession of property, and actually went to law one with another before heathen judges. This, Paul points out to them, is entirely at variance with their Christian professions. In the first place, such actions contradicted the brotherly love by which all who are Christ's should be bound together. Then, they showed that the litigants had dethroned the spiritual ideals of life in favor of the merely material. And further, it outraged the rightful dignity of the Gospel that its professed adherents should be unable to adjust differences which arose between them without invoking the intervention of a worldly tribunal.

Note how the Apostle seeks to bring them to an understanding of the true inwardness of their actions by his query (repeated six times in this one chapter): "Do ye not know?" To him all such conduct as is theirs in this matter is so entirely opposed to the Spirit of Christ, and is at the same time so subversive of the interests of the Kingdom, that he must labor to bring them to a right mind. For when Christ is supreme in any man's life all worldly concerns are so entirely secondary that they are at all times subordinate to His interests, and utterly negligible when brought into any opposition to His cause. This is a distinguishing characteristic of the citizens of the Kingdom whether in Corinth, or England, or America.

Tuesday, 27th. 1 Cor. vi. 9 to 14.

It is one thing to be a member of the Corinthian Church, or indeed of any church, but an entirely different matter to "inherit the kingdom of God." The stern ethical demands of the latter are in striking contrast to that easy tolerance with regard to the conduct of its members which is too often characteristic of the Church, to its own undoing. To those who have had personal experience of the power of Christ, who "are justified in the name of the Lord Jesus, and by the Spirit of . . . . God," there can be only one law of life: entire separation from all known sin. This alone is "fruit meet for repentance," and this alone commends the Gospel to the world. And this latter consideration as to the effect of Christian conduct upon the world is of supreme moment. It is clearly a large part of the constant imperative of Paul's own life; and in this all who seek like him to follow Christ need to cultivate the same moral earnestness.

The great truth that Christ sets His people free has clearly defined limits which must be carefully recognized, or it will degenerate into a source of positive danger to ourselves and those to whom our witness is of vital importance. Note Paul's three great assertions in this matter. They provide permanent guidance on the ever-recurring problem as to what a Christian may or may not legitimately do. Especially in connection with pursuits and pleasures which are obviously "of the world," may they be regarded as safe tests:

"All things are lawful unto me, but all things are not expedient" (vi. 12).

"All things are lawful for me, but I will not be brought under the power of any" (vi. 12).

"All things are lawful for me, but all things edify not" (x. 23).

Wednesday, 28th. 1 Cor. vi. 15 to 20.

The first and last argument against sin is the Cross of Christ. If this fails to move the professing Christian to strenuous holiness there is no other. Hence Paul summarizes all his trenchant warning and moral exhortation to the Corinthians in a reminder both of their obligation and privilege: They are not their own, for Christ bought them,—hence they are bound to do His will, or to forfeit their rights in His redemptive work; His Holy Spirit has been bestowed upon them and dwells in them,—hence they are bound to harmonize their lives with His nature, or to lose His sanctifying power by their self-desecration.

The issues are unmistakably plain and immeasurably far-reaching. Willful insincerity and inconsistency entail certain loss, for "God is not mocked." Whole-hearted endeavor to glorify Him secures enlargement of life and enrichment of capacity by an expanding control of the indwelling Spirit. These are the inexorable facts of the Christian life, and the force of the Apostle's irrefutable "therefore." How carefully should we walk and how watchfully lest we, too, "fail of the grace of God"!

Thursday, 29th. 1 Cor. vii. 1 to 7.

From the general question of Christian morality, Paul proceeds to deal with the specific matters about which the Church at Corinth has asked his advice: matters concerning the relationship of married persons; the problem of continuance where one person is a Christian and the other is not; and the relative values of marriage and celibacy.

Without going into details (which are of more or less temporary interest), it ought to be noted how he brings the high obligations and ideals of the Christian life to bear upon these everyday problems. By him life is conceived as one complete whole, and can never be divided into mere unrelated compartments. The Spirit of Christ must control every relationship, every interest and every aim of the man who professes faith in Him. Thus will his life become increasingly an expression of God and an interpretation of His ways. Marriage and its sacred intimacy will be regarded as an indissoluble bond whose sanctity must be indisputable. Existent differences between husband and wife, even in matters of faith, are not to be looked upon by Christians as grounds for violating the marriage covenant. If, on the other hand, a Christian is deserted by an unbelieving husband or wife, there is to be no recrimination or attempt at coercion.

The general law covering such cases (which would not be uncommon in the Corinthian circumstances) is that "God hath called us to peace." To recognize

Him in every complexity will assure the right settlement, and will lift everything above the sordid level on which marital troubles are so apt to be carried on, to the degradation of the persons involved and the dishonor of the Lord Whose Name they bear.

Friday, 30th. 1 Cor vii. 18 to 24.

Amongst the perplexities of the Corinthian Church was the question as to whether after his conversion a Gentile should be circumcised, or a Jew should remove the evidences of his circumcision. Also as to whether a slave after his conversion should seek his freedom from servitude, regarding slavery as inconsistent with the Christian profession, or remain in his bondage.

To the former query Paul's reply sets forth the utterly negligible character of anything that is merely ceremonial and outward. For mere ritual observances can always be simulated, and are in no way necessarily channels of any grace for which they may outwardly stand. (This, by the way, is the unanswerable argument against the crude and materialistic sacramentarianism which is so widely current in this our own day.) Compare Paul's statement on this head with his similar words in another Epistle:

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creation" (Gal. vi. 15, margin).

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith working through love" (Gal. v. 6).

With regard to the slaves, Paul assures them that their state of servitude in no wise shuts them out from the high privileges of Christian freedom. They need not, therefore, be restless, for they can serve God just where He has called them. Indeed, He will abide with them in their places of slavery, and His fellowship will lift them above all the irksomeness of their outward lot. True peace does not depend upon circumstances, but upon fellowship with Him, which clears the air of all moral nastiness, and creates an outlook in which all the difficulties are seen to be comparatively insignificant. For the slave who is by voluntary choice also the "bondslave of Jesus Christ" is the truly free man. All of which is full of heartening meaning to those of us who to-day also are called to serve God in hard and trying places. He will abide with us there as we will abide with Him, and be true to the obligations of this holy fellowship.

Saturday, 31st. 1 Cor. vii. 25 to 40.

The last section of this chapter in which Paul deals with the matter of the marrying and giving in marriage of Christian maidens is specially noteworthy for the Apostle's description of himself and the light which it casts upon his self-consciousness: "I give my judgment, as one that hath obtained mercy of the Lord to be faithful." He is always held under the spell of his own conversion. The outstanding fact in his life is the bestowment upon him of the Lord's mercy, an experience whose imperative to faithfulness ever abides with him. He makes no claim to speak on the ground of any mere philosophy of life of which he is master, but only and always as "a man in Christ." Then again: "I think also that I have the Spirit of God." With every assurance he might have made unequivocal claim to the Divine enduement, but his modesty is more convincing—especially when dealing with such a matter as the one in hand. It is a great man who can be sincerely deferential and unaffectedly modest when in the possession of high powers.

In regard to the question with which he is dealing it is also instructive to notice the governing ideals he sets forth for the ordinary relationships of life:

"I would have you without anxiety."

"How he may please the Lord."

"Holy both in body and in spirit."

"That ye may attend upon the Lord without distraction."

"Only in the Lord."

And over all is shed the light of an urgent hope, for he looks forward to the coming of the Lord (ver. 29-31). This certainty that "the time is short" creates a supremacy for spiritual concerns which will sanctify and put into its proper place everything in life. The man who looks for Christ's return will sit loosely to the things of the world. The real passion of his soul will be for God and His glory. And this is the fire that purifies life of all its worthless dross.